THE KEY OF SAVING KNOWLEDGE,

Opening out of the holy Scriptures, the right way, and straight passage to Eternall life.

OR

A Dialogue wherein the chiefe principles of Christian Religion are unfolded for the enabling of Christian people, to understand the Word of God, and to attein to the true sense and meaning thereof.

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To his little flock, the Inhabitants of the Parish of S. *John* the Evangelist in *Watlingstreet* in *London*, *George Walker* their weake, but well-wishing Pastor, commendeth this small token of his unfeined love, and hearty desire of their eternall happinesse in the fruition of God; by their fellowship and communion with him in the Lord Iesus Christ.

BEloved in the Lord Christ, seeing now I have spent one halfe of my dayes in Preaching to you and your predecessors the Gospell of Christ, in expounding the sacred Scriptures, & in watching and labouring for the good of your soules, to wit, for the space of 29 yeares, untill there is not one left alive of all those inhabitants, who were masters of families at my first coming to this place, and did all with one con-

sent and voyce make choyce of me to be their Pastor: I hold it high time for me, to thinke of my departure from hence by putting off this earthly tabernacle, and of leaving you as your predecessors who were my first flocke, have left me their Pastor behind them to feed you a succeeding generation. And least my labour and paines, which I spent among them for the good of their soules should seeme to die with them, and to bee buried in their graves: I have thought good to renew the memory of them; and to leave to the World some Monuments of that Doctrin I have Preached to them heretofore, as also to you of latter times, by Gods gracious assistance, though in great weakenesse of body, yet with a willing mind, and with a courage never daunted with any menacings and threatenings of potent adversaries, and malicious persecutors. The principall heads and true platforme of which doctrine I have briefly

ly compriſed, and compendiouſly ſet forth in this ſhort Dialogue, which containes in it the principles and foundations of Chriſtian Religion and which I do here commend to you, as a teſtimony of that unfeigned love which I beare to you, and of my fervent deſire of the ſalvation of your ſoules. I have already publiſhed, and have ready for the Preſſe divers larger Treatiſes, wherein are conteined many particular doctrines which may be reduced to theſe principall heads; and are there largely handled, plainly opened, and fully proved by Scriptures: and the true uſe of them ſhewed in ſuch manner as they have beene by my mouth publikly preached among you. But this golden Key, which is the quinteſſence of them all, will open Heaven unto you, if you can learn to uſe it aright. It is made of divine metall, even the Word of God revealed from Heaven, which is more pure than the moſt refined gold. It will

teach you by a ſhort and compendious way to know God, not only in the unity of Eſſence in his eſſentiall attributes; In the Trinity of perſons, and in his Works of Creation, and actuall Providence overruling mans fall, and diſpoſing it and all the evils which entered in by it, to his own glory, and the good of his Elect: but alſo in Ieſus Chriſt, in whom to know him the only true God is eternall life, as our Saviour teſtifieth, John 12.3. *Here Gods eternall Counſell and Decree of Predeſtination is diſcovered: Here you may learn the ſaving works of God, in and by Chriſt, God and man humbled in our nature. What love God hath ſhewed in giving his Son for us; and what Chriſt hath done and ſuffered for our Redemption. Here you may ſee what ſaving works God works by his Spirit, ſhed on his Elect through Chriſt, as Regeneration, Renovation, effectuall calling, Vnion with Chriſt, Adoption,*

ption, Communion of his ransome for Redemption, of his Righteousnesse for Iustification, of his satisfaction for Remission of sins, and Reconciliation. And what Gods Spirit works in us and by us, as Mortification, Sanctification, Faith, Repentance and all holy graces; and how and by what meanes he enables us to apply Christ and his benefits unto us, and to enjoy him and them for Salvation; and also doth beget and increase grace in his Elect, to wit, by the Word preached and heard, the Sacraments rightly administred and received, faithfull and fervent Prayer, and the like. And how these worke in the Elect to eternall life and blessednesse, and are abused by wicked reprobates, to their owne everlasting damnation and destruction. These things have I written to you Fathers and Masters, that you may read them your selves, and commend them to your children and families; I com-

mend them to you Young men, that you may grow ſtrong, and may overcome the wicked one. And I commend them to you litle children; that you may learne to know his name, and that your ſins may be forgiven you for his names ſake. If after ſo much preaching & teaching you be found ignorant & unprofitable, itis becauſe the God of this World hath blinded your minds, leaſt the light of the glorious Goſpell of Chriſt, who is the image of God, ſhould ſhine unto you. This word will be to you the ſavour of death unto death, and this booke ſhall witneſſe for me againſt you, that you are wilfully ignorant and a loſt people. But if, as I hope, and pray fervently and wiſh from my heart; You do cheareſully receive the love of this Truth: then ſhall my Doctrine bee to you the ſavour of life unto life, and wee ſhall both together, I of my worke and labour in preaching, and you of your reverence in hearing, and faithfulneſſe

neſſe in obeying the Word Preached, receiue the reward of righteouſneſſe, which Chriſt hath purchaſed for them that beleeue and obey the Goſpell, euen the Crown of glorie, which neuer fadeth. This briefe ſumme of Chriſtian Religion, with other more large Treatiſes I haue written in my bonds, for the common benefit of you and others, to teſtifie unto you, that the many waters of troubles and perſecutions, which I ſuffer for the Truth ſake, which I haue preached unto you, cannot quench my loue to you, nor my deſire of your ſalvation, nor hinder mee from labouring for your good. In all which I ſeeke not yours, but you. And as I haue preached the Goſpell freelie to you, neuer ſeeking any of your temporall goods, for my miniſtring of ſpirituall things plentifullie unto you; but ſpending beſides my ſpirits, much ſubſtance over and above the reuenues of my ſmal Benefice, which from

you I have received; so I commend to you freely this and all other works and labours of my love, which if you do lovinglie accept and use, and imploy to your own advantage, I shall thinke my work in some good measure rewarded, and shall ever remaine a faithfull labourer for the good of your soules, according to the utmost of my power, and

Your welwilling, though
weake Pastor,

GEO. WALKER.

A briefe Dialogue, wherein the Father examineth his Son, concerning the principles of Religion, in which he hath formerly instructed him.

Queſt.

MY deare Child, why doeſt thou complaine becauſe of thy ſickneſſe, and many paines and infirmities which often doe befall thee, ſeeing thou by thy ſins pulleſt them upon thee, and cauſeſt God thus to puniſh and correct thee?

Anſwer.

Indeed in my book of the Pſalmes of *David*, I am taught to confeſſe, that I was ſhapen in iniquity, and that in ſin hath my mother conceived me, but this is the fault of you that are my parents, from whom I received in my birth

birth and with my first being this sinfull corruption.

Quest. *It is true, that wee brought thee into this world a poore sinfull wretch. But doest thou not know, that this corruption commeth not from our selves, as the first causes of it, but from our first parents in whom thou and we and all mankind have sinned against God, and lost that image and likenesse of God, in which wee were created, and are so infected with the poyson and malice of the Devill, which hee breathed into our first parents, that wee have no power, or will to do the good which God requireth of us in his Law; but are forward to run into all sins which God forbiddeth.*

Answ. I remember now when you put me in mind of it, that you have taught me oftentimes, that God created all things good at the first, and in *Adam* he created all man-kind in his owne image and likenesse; and that the Devill by the Serpent did tempt the woman, and breathed into her his poyson and drew her into sin, and by her infected *Adam*, who was the root and stock of all man-kind; and by

by drawing him into transgression, did corrupt him and all man-kind, defaced Gods image in us al, and stained and defiled our nature, so that ever since we are by nature children of wrath and disobedience, who of our selves have no power to will or do any good, but do run into sin and actuall transgression continually.

I see and perceive by this, that you are ready to forget those instructions of godlinesse which you have often learned, and have need to have your memory often rubbed up. And therefore I will stirre you up to remember the things which I have often taught you, by asking you questions concerning the chiefe points of Christian Religion which you have learned, that they may be more deeply printed in your mind, and that you may have them more ready to put them in practise when occasion shall be offered. Quest.

I acknowledge my selfe bound in a double bond of thankefulnesse unto you, both for your godly paines in teaching me saving Knowledge, and for your fatherly care, to make me remember the things which you have taught Answ.

taught me, that I may both beleeve and practiſe the things which God requireth of me, for the obteining of eternall life, and bleſſednesſe.

Queſt. *My paines of teaching you, are a pleaſure to me, when I ſee you willing to bee inſtructed. And if you anſwer readily the queſtions which I ſhall aske you concerning the grounds of Religion, which I have heretofore taught you, I ſhall rejoice in hope and confidence that God hath choſen you to be a veſſell of honour. called you to the ſtate of Grace, and prepared you for the ſtate of glory in Heaven.*

Anſw. I acknowledge with all thankfulneſſe Gods infinite love, mercy and bounty to me, in that hee hath ordeined me to be borne of Godly and Chriſtian parents, who as they were meanes to bring me into the world, a corrupt ſinfull child of *Adam*, ſo are Gods ſpeciall inſtruments to beget me to God a new creature in Ieſus Chriſt, by inſtructing me in his holy Word, by which his holy Spirit doth take poſſeſſion of my ſoule, worketh in me Faith, and renueth me after the image of Chriſt; wherefore I am ready accor-

cording to my beſt underſtanding and memory to anſwer every queſtion which you ſhall aske, concerning the things which I have before heard and learned from your mouth, humbly beſeeching God to print in my heart, and to enable me by his grace to practiſe in my life the things, which by your often urging and preſſing are printed in my memory.

My firſt Queſtion therefore ſhall be about that which is the firſt work of God, by which he gave to man-kind their firſt being, I meane the creation of Adam and all man-kind in him, tell mee what you have been taught concerning it? Queſt.

Firſt, I have learned that God created the whole world and all things therein, *Gen.* 1. & 2. *Anſw.*

What God is he who did performe and perfect ſo great a work? Queſt.

He who is the one only true God, and beſides whom there is no other God, *Deut.* 6. 4. & *Iſay* 45. 5. *Anſw:*

What a one do you conceive this God to be? Queſt.

I conceive him to bee ſuch a one as his moſt proper name *Jehovah* doth ſignifie. *Anſw.*

What

Queſt: *What doth that name ſignifie?*

Anſw. It ſignifieth that he is and hath his being of himſelfe from all eternity, without beginning and without end, and that bee giveth being, motion, breath, life, and all other things, to all creatures which live, move, and breath, and to all other things which have been, are, or ſhall bee in the world, and without him nothing can bee or come to paſſe, *Exod.* 3. 14.

Queſt. *What do you learn from thence?*

Anſw. I learne, Firſt, that God is moſt abſolute of himſelfe, and depends upon none other, neither needeth, either for his being, glory, or bleſſednesſe any help, or for the increaſe of them. Secondly, that he is before all things, and is the firſt cauſe of them. Thirdly, that he is eternall, even one who was before all times, and is and ſhall be the ſame for ever, without beginning, and without end. Fourthly, that he is immutable and unchangeable in his nature, eſſence and being, and in his counſels, will and all other his attributes and properties. Fiftly, that he is moſt perfect, one who wanteth

teth nothing, but hath in him all excellencies to the full, ſo that nothing can bee added to him to increaſe his goodneſſe or bleſſedneſſe. Sixthly, that he is infinite and incomprehenſible, no tongue can utter, no eye can ſee, nor eare heare, nor heart conceive, nor reaſon and underſtanding comprehend him or his excellencies.

Wherein doth his infinitneſſe conſiſt? Queſt.

It conſiſts in this, that he hath no bounds, nor limits, but is above all degrees of compariſon, his whole eſſence is at all times preſent in all places; and neither Heaven, nor the Heaven of Heavens, nor all places in the World can conteine him, or meaſure his Subſtance. He is infinit in Wiſdome, Knowledge, Power, Goodneſſe, Mercy, Iuſtice, Will, Counſell, and all other Attributes and Properties, able to do whatſoever he will. He ſeeth and knoweth all things, which are, have beene, ſhall be, or can be, and his Will is the rule of all things, and is limitted to no Anſw. 1 Kin. 8. 27 Pſa. 147. 5 Iſa. 46. 10.

rule or law, but is it selfe the rule and law of all things.

Quest. *If God be infinite in Essence and Will, and all Attributes, and wholy present in all places by his whole Essence, and all his Attributes: How comes it to passe that he sheweth his glory above the Heavens more than in the World which is below, and in one place hee doth shew more power, and justice, and in another place, and to other persons hee sheweth more goodnesse, grace and mercy?*

Answ. There is great difference betweene God, as he is in himselfe, and as he is seene, felt, and apprehended by his creatures in his Word, and Workes: Though he is Omnipotent and can do all things, yet he doth not worke all things in all to the full, according to his infinite power, but only so much as he pleaseth, when, & where, and in whom he will, as in his Wisdome he thinkes fit for every one Neither can wee see and conceive Gods Essence, and properties in themselves, but in the effects and works of them, which are limitted by his Will and Wisdome. And though hee worketh by degrees

degrees and by meaſure: Yet his Eſſence and eſſentiall properties are without meaſure and degree, and his Word is fitted to our capacy.

What other properties do you conceive to be in God? Queſt.

There is no ſhadow of excellency, Vertue, Goodneſſe, or Grace in any creature, but it is in God Eſſentially, and Subſtancially, one and the ſame thing with his very Eſſence and Subſtance. He is Eſſentially, Good, Wiſe, Iuſt, Mercifull, Gracious and Loving, and even Goodneſſe, Wiſdome, Iuſtice and Mercy it ſelfe: And as the Apoſtle ſaith, that God is Love, ſo we may truely and moſt properly ſay of him, that he is Goodneſſe, Wiſdom, Iuſtice, and Mercy; and yet hee is in himſelfe a moſt pure and ſimple Eſſence, free from all mixture, compoſition and diviſion. Anſw. 1 Ioh. 4. 8.

Wherein doth this purity, and ſimplicity of God conſiſt? Queſt.

It conſiſts, Firſt in this, that though God filleth Heaven & Earth, and is in and withall creatures: Yet his ſubſtance is not mingled with any Anſw.

of them. Secondly, that hee is not compounded of things different, neither of act and power as other Spirituall ſubſtances are, nor of matter and forme, Subſtance and Accidents, ſuch as quantity, quality and the like, as bodily creatures are. Thirdly, that he cannot bee divided into ſeverall parts, as mens bodies are. He is not of the ſame kind and nature with any other thing whatſoever: But is a moſt pure ſimple Spirit, or Spirituall ſubſtance, in compariſon of whom the moſt pure Spirits and Angels are but groſſe ſubſtances and impure: In a word his Subſtance and properties are all one and the ſame thing; and whereſoever he is preſent, there his whole Eſſence, and all and every one of his eſſentiall properties are actually preſent, even in all places at once.

Queſt. *If God be only one moſt pure and ſimple: Why do the Scriptures ſpeak of three perſons, the Father, the Sonne, and the Holy Ghoſt, and doe call every one of them IEHOVAH and God?*

Though

Though there is but one God, and one Iehovah, even one moſt pure and ſimple Nature and Eſſence: Yet in this one pure ſimple, undivided Eſſence, there are three diſtinct perſons, the Father, Son, and Holy Ghoſt, all which three are but one Iehovah, and one God, and every one of them is called Iehovah and God; becauſe they are all of one and the ſame ſimple and Divine Eſſence.

How are they then three perſons diſtinguiſhed one from another? Queſt.

They are diſtinguiſhed, not by their Eſſence, and Nature, which in all three is one ſingular and undivided: but by their perſonall ſubſiſtence and properties. *Anſw.*

Which are they? Queſt:

Firſt, the Father ſubſiſts of himſelf and is not begotten of any, but begets the Son: The Son is begotten of the Father from all eternity, and receives his perſonall ſubſiſtence, from the perſon of the Father alone: The Father and the Son together breath out the Spirit, and the Spirit hath his ſubſiſtence by proceeding from them *Anſw.*

from all eternity. Secondly, in order the Father is the firſt, the Son the ſecond, and the Holy Ghoſt the third; though in time and dignity, none of them is before or after other; but all are coeternall, conſubſtantiall and coequall of the ſame dignity, glory and Majeſty.

Phil. 2. 6.

Queſt. *How can he who is Jehovah and God eternall, proceed and receive his perſonall ſubſiſtence from another? Seeing Jehovah the true God, is of himſelfe and can receive nothing from any?*

Anſw. It is true that the perſons conſidered according to their nature and ſubſtance, which is common to all three, and is one and the ſame in them all, cannot beget nor be begotten, nor proceed one from another. For if God abſolutely conſidered, could beget, as he is an abſolut eſſence, or be begotten, or proceed; then there might be more Gods than one. But a perſon or perſonall ſubſiſtence in that one ſimple eſſence of God may beget another perſon, but not another God, and may be begotten and proceed, not from the ſimple eſſence of God, but from another

ther perſon in that one Eſſence. Wherefore the Son is begotten not as he is one and the ſame Eſſence with the Father, but as hee is another perſon in that Eſſence; and ſo the Holy Ghoſt proceeds from the Father and the Son, as he is another perſon in the ſame Eſſence: And ſo Iehovah the true God doth proceed from none, nor receiveth any thing from any: but a perſon which ſubſiſts in the Eſſence of God, and is Iehovah the true God, receiveth ſubſiſtence from another perſon in the ſame Eſſence.

I ſee you do rightly conceive of God the Creator, both in the unity of his Eſſence, and in the Trinity of perſons. Now tell me which of the three perſons created the world? Queſt.

Though the Father is called the Creator of whom are all things: Yet he alone did not create the world, nor any thing in it, but the Son and the Spirit alſo did work with the Father, and had an equall hand in the Creation of every thing: For in all the outward works of God, that is the Anſw.

joynt operation of all the three persons.

Quest. *How doth it appeare that the creation is the work of all the three persons?*

Answ. By plaine testimonies of holy Scripture, for in the description of the Creation, we have expresse mention of the Word, that is the Sonne, and of the Spirit, *Gen.* 1.1,2,3. and *David*, *Psal.* 33.6. saith, by the Word of the Lord were the Heavens made, and all the Host of them by the breath of his mouth, that is, by the Son & the Spirit. For the Sonne is called the eternall Word, one God with the Father, by whom all things were made, and without whom nothing was made that was made, *John* 1.1,2,3. And the Apostle, *Colos.* 1.16. saith that by Christ the Son all things were created that are in Heaven and Earth, visible and invisible, and by him all things consist.

Quest. *You have well declared the Truth concerning the Creator, now tell mee whereof the World was made?*

Answ. God made all things of nothing at the first, to wit, the highest heavens with

with the Angels and all the Hoſt of them; and alſo the Earth that is the rude maſſe without forme and voyd, which was the common matter of all the viſible world, and this is called ſimple and primary creation. Afterwards God created out of that rude matter the Light, that is, the Fiery and Starry Heavens and the large Element of the Aire, which is called the Firmament, and the Sea, and the dry Land, and then out of thoſe foure Elements hee formed and made all other things, as the Sunne, Moone and Stars, the Herbs, Plants, and Trees; the Stones and Mettals, the Fiſhes, Birds and all other living creatures; and this is called, ſecondary creation, becauſe all thoſe things were not made firſt and immediatly of nothing; but ſecondarily were formed out of a matter, which God had before created of nothing; and ſo al creatures had their firſt beginning, and being out of nothing. ſo mighty and omnipotent is Gods hand farre above the reach of mans reaſon.

After

Queſt. *After what manner did God create the World and all things therein?*

Anſw. The Scriptures teach us that hee created all things: Firſt, moſt freely by the liberty of his Will, not by neceſſity of Nature. Secondly, not raſhly, but according to his moſt wiſe Counſell and eternall purpoſe. Thirdly, with great eaſe, and facility, without paines, toyle or labour.

Queſt. *How doth that appeare?*

Anſw. By the words of *Moſes* in the Hiſtory of the Creation, where it is recorded, that God in the creation did but ſay let things be, and ſo they were made; ſo he is ſaid to creat the Light, the Firmament, the Waters, the dry Land, the Lights in Heaven, the Hearbes and Trees, and all things living and moving on the Earth and in the Sea. He ſaid let them be, and they were made and brought into being, *Gen.* 1. 2. 6, 9, &c.

Queſt. *How doth this ſpeech ſhew that God created all things in ſuch manner as you have ſaid, to wit, freely, wiſely, and with eaſe and facility?*

Anſw: Very plainely, for theſe words are not

not to bee underſtood properly that God uttered a ſound of words: but the phraſe is Metaphoricall borrowed from the doings of men. For workes done by neceſſity of Nature, men do without conſulting or ſpeaking, or any preſcription or direction given by word of mouth. The things which men firſt ſpeake of, and then do, are done by liberty of will; and therfore this phraſe teacheth us, that the Creation was a work done, not by neceſſity of Nature, but by liberty of will, that is a work which God, if he had ſo been pleaſed, might have left undone, and did therefore do, becauſe it was his free will to do it. Secondly, wiſe men do not command, or preſcribe things to be done unleſſe they have conſulted, purpoſed, and determined, that they ſhall be ſo done. Their words by which they command, and preſcribe the doing of great works, are the open manifeſtation of their mind, will, purpoſe, and decree; and the firſt thing which belongs to the actuall performing and effecting of the worke. And therefore this

phraſe

phrase teacheth us, that as God in his eternall Counsell had wisely purposed and decreed; so now God the Father by his Word the Son, and by his Spirit, began to put his wise counsell in execution, and actually to create and make all things, and to bring them outwardly into being according to his wise counsell, and as hee had inwardly purposed in himselfe, so the creation was a work not rashly done, but wisely according to counsell.

Thirdly this phrase sheweth, that as among men, nothing can bee done with greater ease and facility, and with lesse toyle or labour, then when they only say the word let it be done, and presently it is done, without any more paines: So it was with God in the creation, he did as easily and without paines create all things as a man doth a thing by saying let it be, which of al things is most easie as experience teacheth.

Quest. *What speciall things have you learned concerning the creation of man-kind?*

Answ. Foure things especially.

First, that God consulted about it saying

ſaying, Let us make man.

Secondly, that hee made man after his owne Image and likeneſſe, male and female.

Thirdly, that he gave them domination over all other creatures in the inferiour world.

Fourthly, that he created a place of pleaſure for them to dwell in, and there placed them.

How doe you underſtand theſe words? And God ſaid, Let us make man in our image and after our likeneſſe? Queſt.

They are thus to bee underſtood, not that God the Father, Sonne, and Holy Ghoſt did then firſt enter into conſultation about mans creation: But that as God in the common counſell of the bleſſed Trinity, had from all eternity purpoſed and decreed; ſo now hee began to put his decree into execution and actually to create man, after ſuch a manner and ſuch a creature as hee had decreed, even ſtamped with his Image, fit to rule over other Creatures. Anſw.

Shew

Queſt. *Shew me more particularly how God created man in his own image male and female?*

Anſw. Firſt, he made *Adam* of the duſt of the earth, and with breath of life, created a ſoule in him, and hee made him one only, that he might bee the common ſtocke and roote of all mankind, from whom the woman alſo might have her beginning, and bee made of his fleſh and bone, even of a fleſhy rib taken out of him.

Secondly, he made them both in his own image, the man firſt, and when man appeared ſo excellent above all living creatures, that among them all there could not be found a mate, or help meet for him; then hee tooke a rib of the man and made a female, the woman meete for him in the ſame Image, and after the ſame likeneſſe.

Queſt. *Wherein did the Image of God conſiſt, and how was man like unto God?*

Anſw. This Image did conſiſt, firſt and principally in his Soule, ſecondarily in his body, and thirdly in his whole perſon.

Firſt,

First, in the ſubſtance of his ſoule, he was like to God; For as God is a Spirit, ſo mans ſoule was created a Spirit or ſpirituall living ſubſtance.

Secondly, in the powers and faculties of his ſoule, to wit, his reaſon, will, deſires, and affections, in all which created perfect and upright in him, he was like unto God; For as God knoweth and underſtandeth all things: ſo man by his reaſon was able to know and underſtand all things, meet for him. As God hath liberty of will, ſo man had liberty of will to do all things, which by his upright reaſon, he knew to bee good & in his power. As God loveth goodneſſe and delighteth in it, ſo man loved and deſired all good things, which his upright reaſon and will did lead him unto. In all this did the Image of God primarily conſiſt.

How did he beare Gods Image, and was like to him in his body? Queſt.

First, in the upright ſtature, beauty, glory, and Majeſty of his body; Secondly, in the abilities, actuity and fitneſſe *Anſw.*

fitneſſe of all members of his body, to move, work and performe all things, unto which his upright reaſon, will, and affections did move him and direct him.

Queſt. *How was man like to God in his whole perſon?*

Anſw. First, as he was perfectly upright, both in ſoule, and body, and in his whole perſon conformable to Gods Will, and fit and able to ſerve and obey him.

Secondly, as he was in his whole perſon, ſoule and body, endowed with all ability and fitneſſe, to rule over all other viſible living creatures, and to bee the Lord of them; ſo hee bare the Image of God, and was like to him the ſupreme Lord of all.

Queſt. *Did not Gods Image in Adam conſiſt in holineſſe alſo, as ſome do teach from the Apoſtles words,* Epheſ. 4. 24.

Anſw. The Image of the firſt *Adam* conſiſted only in naturall uprightneſſe, as wiſe *Salomon* teacheth, *Eccleſ.* 7. 29. and his perfections, gifts, and endowments were only naturall. But holy-

holyneſſe is a property of the 2 *Adam* Chriſt, and is a ſupernaturall work and gift of the Spirit, which in our new birth is ſhed on us only through Ieſus Chriſt, and is the image of the new man made a new creature in Chriſt, as the Apoſtles words plainly ſhew in the fore-named place, *Epheſ.* 4.24. & 1 *Cor.*15.49. & *Tit.* 3.6. If man had been holy, he could not have fallen as hee did.

Wherein did mans dominion over the creatures conſiſt? Queſt:

It conſiſted in this, that as man was in nature above them all, and had reaſon and wiſdome to order and rule them: So God made them all obedient to man, and put in them a reverence and love of man, inſomuch that they delighted, and rejoyced to look on man and to come to him at his call and to ſhew their nature and ſeverall qualities, that man might admire Gods manifold wiſdome ſhewed in their creation, and in the workemanſhip of them. Anſw.

Had not man power to ſacrifice, kill, and eat them, as men have Queſt.

had since the fall?

Answ. No verily, For all death, groaning and vanity of the creatures came in by mans sin: Mans meat in the state of innocency was only fruits of trees, and herbes bearing seed, *Gen.* 1 29. But after mans fall, and the promise of Christ, God through Christ inlarged mans dominion over the creatures, and appointed the killing and sacrificing of birds, and beasts to foreshew Christs death for mans redemption from sin, and withall gave the flesh of them to man for meat, and their skins to cloath him; and hereby wee see that wee gaine more by Christ, than we lost in *Adam.*

Quest. *What place of pleasure was that which God made for mans dwelling and habitation?*

Answ. It was the Garden which God planted in *Eden*, the most fruitfull place of *Mesopotamia*, in which he made to grow out of the ground, all trees pleasant to the sight, and good for food; and in that Paradise of pleasure, all delights did abound which the world could afford to a naturall man. A river

ver divided into foure ſtreames watered it, and there was no want of any thing, which mans upright heart could conceive or deſire.

Queſt. *What ſervice did God require of man for all this bounty and goodneſſe, and all the delights and honour beſtowed on him?*

Answ. Hee required no more ſervice of man over and above that which his own reaſon, will, naturall appetite and affection did lead him to do of himſelfe; but only to abſtaine from the fruit of one tree, even the Tree of Knowledge of good and evill, *Gen.* 2.16.17.

Queſt. *Was the fruit of that Tree by nature evill, and hurtfull?*

Answ. Surely no, for all things which God made were very good, *Gen.* 1. 31 and the fruit was pleaſant to the eye, and good for food, *Gen.* 3.6.

Queſt. *Why then did God forbid man to eat of it?*

Answ. For good reaſons.

Firſt, to exerciſe and prove mans obedience.

Secondly, to ſhew that all other

trees were of free gift given to man, and that God might as well have kept back all other trees, as this, if hee had would, which consideration might justly have moved man to acknowledge Gods large bounty in giving him dominion over the whole Earth, the Sea, and all the creatures in them.

Quest. *When God had made the world and al things therein very good, did he not by his wisedome and providence, rule, order and governe them?*

Answ. Yes verily, he did and doth still by his Wisdome so order, governe, and dispose all things, that without his Will nothing can come to passe in all the world.

Quest. *Wherein doth that 'Providence of God consist?*

Answ. First, in doing and working all the good which comes to passe in the World. For as he gave being to all things; so he susteineth and keepeth them in their being by the word of his power, and by him all things consist. There is no good done in the world, but he bringeth it to passe, either

Heb. 1. 3. Colo. 1. 17

ther immediatly by his own hand, or elſe by the power which he hath given and continueth to his creatures, and by his inclining and moving them to it. For hee worketh in them both to will and to do, *Philip.* 2.13.

Secondly, his Providence conſiſts in permitting and ſuffering his creatures to abuſe his power and ſtrength which he gives them, and to imploy it to ſin and tranſgreſſion. And if God had not wittingly and willingly ſuffered the Devil and the evill Angels to ſin and fall, and to tempt and draw man into ſinne, no evill nor ſinne could have entered into the world.

How could God who is infinit in goodneſſe willingly ſuffer ſinne to enter into the World, which is a thing ſo hatefull to him ? Queſt.

Hee ſuffered it in his Wiſdome and Goodneſſe, not out of any pleaſure, which he takes in ſin, or any evill, or in the deſtruction of his creatures, but becauſe by his Omnipotency hee can out of evill bring greater good, than *Anſw.*

any, which is lost and forfeited by sin. For by hating sin hee sheweth his holinesse, by punishing it his justice, by redeeming his elect from it, his mercy, free grace, and goodnesse, by the evils which his elect do undergo for their tryall and correction, and the misery and torment which they see inflicted on reprobates, they are made more sensible of their own happinesse, and more blessed in the fruition of God and of his glory at last. And as a man who was never pinched with hunger, and paine of sicknesse, cannot so fully know the goodnesse of health, nor so sweetly tast and relish his meat; so without sight and sense of evill we cannot so fully know, nor so sweetly enjoy our own happinesse, nor so perfectly rejoyce and glory in the fruition of God and all his goodnesse.

Quest. *If sin comes to passe by the will and providence of God, how is God excused from being the author of sin?*

Answ. Very well, For the bare willing and permitting of a thing, makes not him who willingly permits it the author

thor and cauſe thereof. To make God the author of ſin, or any way guilty of it; there are three things required. Firſt, that God do command, counſell, or perſwade men to commit ſin: Or ſecondly, that he move, incline, or ſtir them up to it. Or thirdly, that when he willingly permits and ſuffers it, and is able to hinder it, he be bound by ſome Law and bond of duty (as men are) to hinder it to the utmoſt of his power, and in no caſe to will it. But Gods Will hath no Law beſides it ſelfe; as he is ſupreme Lord of all, ſo he may will or not will where hee pleaſeth. Hee is bound by no Law to reſtraine men from ſin: Hee may have mercy on whom he will, and whom he will, he may leave to be hardened. Neither doth God command, counſell or perſwade any man to ſin by his Word; but hath given a Law to the contrary, by which he forbids ſin under paine of death. And never did hee tempt, move, incline, or ſtir up any to ſinne: Therefore he can neither bee the cauſe or author of ſinne, nor any way par-

Rom. 9. 18

Iam. 1. 13.

partaker in the ſtaine and guilt of it.

Queſt. *But doth not Gods Providence meddle any more with ſinne, but only to permit it willingly and wittingly?*

Anſw. Yes certeinly, God by his providence doth hinder and limit ſin, that it doth not break forth in all wicked men, nor prevaile to the utmoſt extremity. He doth alſo order and diſpoſe the ſins of the wicked to his own glory, and the good of his elect: He made the fierceneſſe of *Pharaoh* and *Senacherib* turne to his honor, fame, and praiſe; and the treachery of *Judas* in betraying, and the cruelty and malice of the *Jewes*, in murthering Chriſt, he turned to the redemption of the world, and the ſalvation of his elect in Chriſt, by his overruling power and goodneſſe.

Queſt. *You have fully juſtified God from being the Authour of ſin. Now tell me how man being made in Gods image perfectly upright and good could bee drawne to diſobey his Commandement, which was ſo juſt, equall and eaſie*

to

to bee obſerved ?

By the power, malice and ſubtlety of the Devill. For every creature is in it ſelfe mutable, and may decline and bee corrupted, unleſſe it bee brought by Covenant into Communion with God, who onely hath immortality, and is of himſelfe unchangeable. Man though made perfect with all naturall perfection, was Mutable in innocency, and therefore God made a Covenant of life with him, upon condition of his obedience, hee gave him the Tree of life to bee a ſeale of this Covenant, and to confirme it, and to ſettle man ſo ſteadfaſtly in that naturall eſtate, that hee could not have beene ſeduced by any power or ſubtlety of the Devill, if hee had received the ſeale by eating of the Tree of life. But the Devill prevented our firſt parents, before they had time to eat of that Tree, and ſubtlety by the Serpent inſinuated himſelfe into the woman, and by her, into the man be- *Anſw.*

before they were setled and establish-ed by the sealing of the covenant, breathed into them infidelity and ambition, and by his lyes brought them into an evill opinion of God, and so drew them into disobedience and transgression of Gods Commandement, and made both *Adam* and all mankind, who were then in his loyns guilty before God, worthy of death, and subject to all the evils and curses which follow sin and disobedience. For *Adam* the root and stock being corrupted, and stained with sin; all the branches which spring from him, must needs bee partakers of the same corruption, and of the malice & enmity against God, which the Devill breathed into him. Thus the Devil was the first author of mans sin and fall, and the Serpent was his instrument.

Quest. *If this be so, why do not the Devill the author, and the Serpent his instrument beare the punishment, but man and his posterity suffer for it?*

Answ. The Devill and the Serpent are cursed for this sinne with an eternall curse

curſe, from which there is no redemption. And *Adam* becauſe by infidelity, pride, ambition, and an ill and falſe opinion of God, which Satan ſuggeſted into his heart, did willingly yeeld to the temptation, and tranſgreſſed Gods Commandement, and as a voluntary agent did work with the Devill in that act of diſobedience, therefore hee is guilty: yet ſo as that his ſin is pardonable, and both he himſelfe and all his Elect and Faithfull poſterity are redeemed from it by Chriſt.

How comes it to paſſe, that ſo ſmall a thing as that wherein Adam tranſgreſſed, to wit, eating of a forbidden fruit is counted ſo great a ſin before God, and brings on all man-kind ſo many evils and curſes? Queſt.

The ſmaller the thing was in which God required obedience of *Adam*, the greater was his ſin, and the more blame he deſerved; in that having received ſo many gifts from God, and ſuch large dominion over all earthly creatures by the free gift of God; he would not upon Gods juſt Com- Anſw.

Command which was ſo eaſie to bee obſerved, obey his Creator in abſteining but onely from one Tree: Beſides hee diſobeyed God out of infidelity, pride, ambition, a falſe opinion of God, and enmity againſt his Majeſty. For hee beleeved the Devils words, who ſaid hee ſhould not dye, and not Gods Word, who had ſaid that in the day hee did eate hee ſhould ſurely dye. Hee in pride and ambition ſought by eating to become as God; and imagined wickedly, that God out of envie did forbid him to eate, of purpoſe that hee might not become wiſe as himſelfe: So that this diſobedience in ſo ſmall a matter did include in it all kindes of ſinnes, whereby the whole Law of God is tranſgreſſed.

Queſt. *You have well ſhewed that this act of diſobedience was an heinous ſin. Now tell me what evils it brought upon man-kind?*

Anſw. Firſt, it ſtript man naked of all thoſe perfections of Nature, and all
Gen 3.10 that uprightneſſe and image of God,

in

in which hee was created; ſo that his perſon, which before for the beauty, majeſty, and comelineſſe of it was reverenced, loved, and ſerved of all creatures, came to be feared and abhorred of them, as an enemy, his nakedneſſe made him aſhamed, and his paines and ſorrows made his life a burden to him.

Secondly, mans nature and frame, was ſo ſtained and corrupted by this ſin, that neither he nor any of his poſterity can underſtand things aright, nor will, nor do any good; but are altogether perverſe & froward, prone to all wickedneſſe, very ſlaves of ſinne and Satan, and by Nature children of wrath. Pſa. 49. 12.

Thirdly, it brought a curſe upon the ground for mans ſake, ſo that without his hard labour and ſweet it yeelds no good fruit, but only thornes, thiſtles & other noyſom weeds & plants. Gen. 3. 17. ver. 19.

Laſtly, it brought all mankind in bondage to death, both temporal (wch is ſuch a corruption of the body, as doth ſeparat the ſoule frō it & make it utterly unfit for the ſoule to lodge in) and

and also eternall, which is the punishment of him with eternall destruction from the presence of God, and
2 Thes. 1. 9. from the glory of his power.

Quest. *Is there any hope of deliverance, from this foule staine, & guilt of sins, and from death, and all evill of wrath, which are the fruits and effects of it?*

Answ. There is no hope of deliverance in any thing which mans wit and reason can devise, or man by his art, skil, and power can performe. All creatures in the world can yield him no help. God only of his infinit mercy, free grace, love and kindnesse to mankind hath from all eternity, ordeined an all-sufficient Saviour, and Redeemer, even his only begotten son, who immediatly after mans sin and fall, did undertake for man, staid the execution of the sentence and punishment of death, and was promised to become the seed of the woman, and by
Heb. 2. 14: suffering death and all the punish-
1 Ioh. 4. 8. ments due to sin in our nature, to redeeme man-kind from sin, and death,
Quest. and to destroy the Devill, who had the power of death, and to dissolve all his workes.

Who

Who is this Son of God, which did undertake to redeeme man?

Answ. It is the Lord Ieſus Chriſt, who was firſt promiſed under the name of the ſeed of the woman, *Gen.* 3.15. which ſhould break the ſerpents head, and afterward was promiſed to *Abraham*, *Iſaac*, and *Jacob*, under the name of the bleſſed ſeed, in whom all the nations of the earth ſhould be bleſſed. And to *David*, and by the Prophets, by the name of *Meſſiah*, that is the annoynted Saviour of the ſeed of *David*. And at laſt in the fulneſſe of the time, when hee was made fleſh, tooke our nature upon him, and was borne of a Virgin, did beare the name of Ieſus; and is now preached and made knowne to the world, under the name of the Lord Ieſus Chriſt.

Gen. 12 & 22.

Queſt.

Why did not Chriſt come in the fleſh in the beginning or firſt age of the world, and worke mans redemption, that the Fathers who lived under the old Teſtament, might bee redeemed and ſaved by him, as we now are under the Goſpell?

Anſw.

The Incarnation of Chriſt, and all things which he did and ſuffered for our

our redemption in the dayes of his fleſh, were preſent with God from all eternity, (as all times, and all things which come to paſſe in all times paſt, preſent and to come, are continually preſent with him) and were as effectuall to ſatisfie his juſtice, appeaſe his wrath, and to purchaſe and procure perfect ſalvation to men at his hands; as they are now ever ſince they were actually performed. And through Chriſt promiſed, God did ſhed his Spirit on the Fathers of old, as hee now doth on us through Chriſt given and exhibited, and by the Spirit united them to him in one ſpirituall body, and wrought in them Faith, by which they did (as it ſaid of *Abraham*) ſee the day of Chriſt beleeve in him, were partakers of all his benefits, and were made conformable to him both in his death and life by mortification and ſanctification.

Iohn 8.56.

Queſt. *Why did Chriſt come and ſatisfie for ſinfull men, in the mids of yeares between the times of the Old and New Teſtament?*

Anſw. Becauſe that was the moſt fit and

seasonable of all times for mankind for divers reasons.

First, if he had appeared in the first ages of the world, the memory of him would have been worne out. For as the people of the Gentiles within a few ages forgot the promises of Christ made to *Adam*, *Noah* and *Sem*, and lost the knowledge of them: so men would have forgotten Christ, and all his doings, and sufferings long ago; for the world loveth changes, and loathing old things, seeketh after novelties.

Secondly, the deferring of Christs comming held the world in suspence and expectation with promises from age to age, still more plainely renued; that after much longing his comming might be so much more welcome, and men might with greater joy receive him.

Thirdly, the world increasing in sin and corruption, and being growne so hard, that weaker meanes and obscurer revelation could worke litle upon men; it was Gods Wisdome to reserve the appearance of Christ, and

the publishing of the powerfull Gospell for these latter evill days, as being the fittest meanes for these harder times.

Fourthly, if Christ in our nature had made satisfaction in the first ages of the world, and had paid our ransome so many ages before wee were borne or had our being; it had not been so equall and proportionable to justice, as now it is, by reason of his comming in the midst of yeares, betwixt the Old and the New Testament. For by this meanes Gods forbearance of the ransome and satisfaction for the sinnes of the Fathers before Christs death, is recompensed with payment of our debt, and making a full satisfaction for our sinnes as much before hand, even many ages before our committing of sinne, or running in debt to his Majesty in our own persons.

Lastly, it was necessary that many of the members of his elect and faithfull Church should by the Spirit bee united to him, and by Faith have Communion with him before and at

his comming & appearing in the flesh, that being the head of the Church actually through them, He might by Cómunion and imputation of the sins of so great a body & multitude, justly suffer the punishments due to the sins of his people even of them who were in after ages to grow up into the same mystical body by the same Spirit. If he had beene borne in the beginning of the world, before the Church of the Old Testament had any actuall being, he could not have been the actuall head of the body, not united to the Church, which as yet was not in being, and so could not have borne the sins of his Church, nor justly suffered the punishment of them. Therefore the Apostle very fitly cals the time of Christs comming in the flesh the fulnesse of time, that is, the time most seasonable, *Gal.* 4.

What have you learned concerning Christs person needfull to be known and beleeved? Quest.

I have learned, That as he was the eternall Son of God, one and the same God, and of the same nature and sub- Answ.

ſtance with the Father, and the Spirit, hee did undertake, according to Gods eternall Counſell to bee the Mediator between God and man, and to mediate for man from the day of his fall; and as hee was promiſed to bee the Seed of the woman, ſo hee did in fulneſſe of time aſſume and take into perſonall union with himſelfe, the whole nature, and ſubſtance of a man, and was made of the ſeed of *Abraham* and *David* in the womb of a Virgin, of their ſeed, a man like unto us in all things, but without ſin, even the holy one of God, and ſo was God and man in one perſon.

Queſt. *How could hee bee borne a pure holy man without ſinne, of a woman, a daughter of Evah, and of the ſame nature with the reſt of man-kind, who are all corrupted in Adam?*

Anſw. God Almighty, who alone is able to bring a cleane thing out of an uncleane, did by his power over-ſhadow the Virgin his mother, and the holy Luk. 1. 35. Ghoſt came upon her, and framed out of her ſeed and ſubſtance an holy ſeed, and ſo hee was conceived and borne with-

without sinne, perfectly holy both in soule and body, and filled with the holy Ghost.

How could he being so perfectly holy, be subject to infirmities, and to death, and other punishments due to sin? Quest.

Though he knew no sin, yet he was made sin for us, 2 *Cor.* 5. 21. and being most holy and righteous in himselfe, he tooke all our sins upon him, and bare all our sorrows and infirmities, that he might thereby satisfie Gods infinit justice, pay our ransome, and redeeme and reconcile us unto God, *Isa.* 53. 4, 6. *Answ:*

How and by what meanes hath Christ redeemed us from wrath, and wrought our salvation? Quest.

By executing and performing the office of a Mediator between God and men. *Answ.*

How is he a Mediator? Quest.

As he is God the Son, equall with the Father, so he is a person of infinite value, and worthy to be accepted, and able to make a full satisfaction for all sin to Gods Iustice, and to pay a ransome of infinit value. And as hee is *Answ.*

man of the same nature and substance with all man-kind, and the first fruits of the whole lumpe; so hee is fit to make satisfaction in the same nature which sinned, and is our brother and friend, and one who is touched with the feeling of our infirmities, and is compassionate towards us, and deales faithfully for us. As he is God, so he is too high to be a Mediator for man, and as he is man, so hee is too low to mediate and plead to God for us sinners: But as he is God and man in one person, so he is most fit to come as a Mediatour betweene God and men.

Iob 16. 21. Heb. 2. 17. & 4. 11.

Quest. *Wherein doth Christs Mediation consist?*

Answ. In the faithful execution of a threefold office:

The first, of a Prophet.

The second, of a Priest.

The third, of a King.

Quest. *How did he exercise the office of a Prophet?*

Answ. By Prophecying, Preaching, and Reconciling the Will of God from the beginning, both in his own person, and

and also by his Prophets, Apostles and Ministers of the Word and Gospell. In the old world he went forth in the Spirit, and spake to the godly Fathers, *Enoch*, *Methushelah*, *Noah* and others, and by them preached to the wicked, especially while the Arke was a preparing, as the Apostle testifieth. 1 *Pet.* 3.19. He in the forme of man, and sometimes of an Angell spake to *Abraham*, *Isaac* and *Jacob*, *Gen.* 18.26. & 32.24. Hee was the Angell of the Covenant, which appeared to *Moses* in the bush, and said, *I am the God of Abraham, the God of Isaac, and the God of Jacob*, Exod. 3. Hee spake also at sundry times, and in divers manners, as apparitions, dreames and visions to the Fathers in times past, and by his Spirit inspiring and moving the Prophets, *Heb.* 1.1. And in the dayes of his flesh he preached the Gospell with his own mouth. And as after his Ascension, he sent down the Holy Ghost upon his Apostles, and gave them the gifts of Tongues, and of Knowledge to Prophecy and Preach the Gospell to all Nations,

*Act.*2. So he is with them in their true ſucceſſors the Miniſters of the Goſpell to the end of the world, *Mat.* 28.20. And by his Spirit gives them knowledge and utterance, to teach and expound the Scriptures, and to bring men to the laving knowledge of the truth. And in a word he is the great Prophet whom God promiſed to raiſe up to his people, like unto *Moſes*, whom all ought to heare and obey in all things, *Deut.*18.15. And no other Prophets or Preachers, are to be heard, but thoſe which Preach in his Name, truly according to his Word conteined in the holy Scriptures.

Queſt. *Wherein doth the office of his Prieſthood conſiſt?*

Anſw. In making attonement betweene God and men, both by offering up himſelfe, and all ſufficient Sacrifice for all our ſins, in his obedience unto death, and in ſuffering all puniſhments due to ſin, and by bringing in eternall righteouſnes, which is his perfect fulfilling of the Law in the obedience of his whole life, *Dan.* 9.24. *Rom.* 8.3,4. & 1 *Cor.*5.21. For in theſe two conſiſts

ſiſts the whole work of mans redemption, and the full ranſome and ſacrifice of attonement which is needfull to reconcile men unto God.

How can the ſufferings of one man ſatisfie for all men, and the righteouſneſſe of one be able to juſtifie all that are to bee juſtified? Queſt.

The man Chriſt as hee fulfilled the Law, and ſuffered in our nature, ſo his righteouſneſſe and ſatisfaction is humane, and is proper only to mankind, for as man ſinned, ſo man ſatisfied. But as this man Chriſt, is alſo God in the ſame perſon: So his righteouſnes and ſatisfaction is Divine of infinite value and worth, even the righteouſneſſe and ſuffering of God; and that is more than if all men had ſuffered eternall death, and fulfilled in their own perſons every jot and title of the Law, and all the righteouſneſſe thereof. Anſw.

If Chriſts infinite Godhead doth adde ſo much to his obedience performed in our Nature, and makes his ſufferings of infinite worth and value: What need was there of ſhedding his blood unto death, Queſt.

and

and of suffering all the stormes of Gods wrath, was not (as some say) one drop of his blood sufficient to redeeme the world?

Answ. Though Christ is a person of infinite value, because he is God; yet as he could not be a compleat and perfect Mediator, if hee had taken into his person the body only of a man, and not a complete Manhood consisting both of soule and body: So suffering in part, and obeying the Law in part, could not bee made a complete satisfaction, for justice requires a full suffering of all kinds of punishment due to man for sin, even of death it selfe, and a perfect fulfilling of the whole Law, otherwise there is no righteousnesse: If one drop of Christs blood shed for sin had beene a sufficient price of redemption: than it had been injustice in God to exact more, and undiscreet, and vaine prodigality in Christ to poure out all his blood, and his soule to death, when one drop was enough.

Quest. *Is this all that Christ doth as Priest?*

Answ. This is all that Christ did in paying mans

mans ransome and price of attonement, but to make men partakers of it, and of the benefit thereof, he doth make intercession to God for them, as appeares, *Rom.* 8. 34. and *Heb.* 7.25.

How doth Christ make intercession? Quest.

First, by praying for his Elect and Faithfull, whom the Father had given him out of the world, this he did in the dayes of his humiliation. *Answ.* Iohn 17.

Secondly, by sitting at Gods right hand, hee presents continually before God his perfect satisfaction and righteousnesse in the behalf of all his Faithfull members, and with his Sacrifice and Intercession, doth as it were perfume all their Prayers, and make them acceptable in the sight of God. Rev. 8.3.

Doth not Christ as well make Intercession for all, as hee dyed for all mankind? Quest.

Though Christ dyed and fulfilled the Law for a common benefit to all man-kind and his ransome is sufficient to save all; yet he never purposed to redeeme all men by his death. For *Answ.*

he

hee knew that many were already damned, and past all hope of redemption before he dyed, and that *Iudas* was a son of perdition, and therefore hee did not purpose to give himselfe a ransome for them. Besides he himself testifieth that hee did not pray for the world, but only for his Elect given to him by his father out of the world, *Ioh.* 17. 9. Therefore he did much lesse dye with an intent purpose and desire to redeeme and save them.

Quest. *How doth Christ execute his Kingly office?*

Answ. By ruling spiritually in his Church, and giving his Spirit and all spirituall gifts to men, by which they are fitted and furnished with severall gifts, for severall offices, and functions, in that his mysticall body. The distribution of all honors, offices, and dignities, as of some to be Apostles, some Prophets, some Evangelists, others Pastors and Teachers, is in his hand. No man is capable of such honours, and dignities, nor fit for such offices, but by his gifts and qualifications. Whosoever thrusts himselfe into the office of a Bishop,

Biſhop, Elder, Paſtor, or publike Preacher without ſuch gifts, and calling, as hee hath in his Word preſcribed, hee is a thiefe, and an uſurper, as our Saviour himſelfe teſtifieth, who is the onely doore by which men muſt enter into his ſheepfold, *Iohn* 10. Hee ruleth alſo in the hearts of all Faithfull people by his Word and Spirit, as by a Law, and that Law is the rule of their life, and of all their actions. Hee alſo by his power defends his Church from all enemies, and takes juſt revenge on their perſecutors and oppreſſors for all power is given him in Heaven and Earth, *Matth.* 28. 18. and hee hath all judgment committed to him, *Iohn* 5. 27. All the Saints fight under his Royall Standard againſt the Devill, the World, the Fleſh, Sinne and Antichriſt, being armed by him with the whole armour of God, *Eph.* 6 11. He will treade down Satan under their feet, *Rom.* 16. 20. and by the ſpirit of his lips will deſtroy the wicked one, 2 *Theſ.* 2. And by his iron rod break in pieces all his enemies, like a

Pot-

Potters vessell, *Psal.* 2. So that whatsoever can be required in a King, for the well ordering and ruling of his Kingdome, by judgement and righteousnesse; for the mercifull relieving and helping of them in their need. For the powerfull defending of them from all dangers, and for the execution of just revenge on their enemies; all this is abundantly found in Christ as he is the Lord and King of his Church.

Quest. *You have well shewed that Christ both in respect of his Person and Offices, is an all sufficient Redeemer and Saviour, and is able by the infinite worth of his Mediation to save all men: Now then tell me why all men are not saved?*

Answ. Though Christ his ransome and satisfaction is able to save and redeeme all that are partakers thereof, even all mankind, if they had grace to receive and apply him and all his merits by Faith, Yet because none have spirituall communion with him, but only they whom God hath chosen to eternall life in him, and predestinated to be effectually called, according to his

his purpose, to the state of grace, and to be made conformable to his image: Therfore many who are not elect, follow their own evil ways, and have no will nor care to repent of their sins, and beleeve in Christ, but run willfully into destruction and perish.

Hath God then chosen from all eternity a certeine number only of mankind to salvation in Christ? Quest.

Yea verily. For the Scriptures plainly testifie, Answ.

First, that God hath a certain number of particular persons, whom hee hath from all eternity predestinated both to eternall life in Christ, and also to the meanes which lead unto life, to wit, redemption, effectuall calling, adoption, faith and the like, *Ephes.* 1.4. 5,11. *& Rom.* 11.5.7. *& Act.* 13.48.

Secondly, that the persons elected are they only who are called in time, according to his purpose, justified, made conformable to the image of his Son, and at length glorified, *Rom.* 8. 28,29,30.

Thirdly, that they are chosen not for any work which God foresaw in them,

them, but meerely according to the good pleasure of his own Will, *Rom.* 9.11.15. *Eph.*1.5.

And fourthly, that all they who continue in obstinacy and impenitency unto the end, and are damned, were of old ordeined to that damnation, & destructiō. 1 *Thes.*5.9. 1 *Pet.*2.8. *Jud.*4.

Quest. *If God hath not ordeined men to Faith in Christ repentance, and good works, but hath willingly rejected them, as he did Esau before he had done any evill; and given them up to hardnesse, and impenitency, as he did Pharaoh: Why is he angry with them, for none can resist his Will?*

Answ. It is too much presumption in men to dispute against God, and to judge of his actions by their owne shallow reason. For he is not to give account of any of his matters; nor to answer for his doings, *Iob* 33.13. *Rom.*9.19. And yet it is reason that every absolute Lord should do what he list with his own, & that as the potter hath power over the clay to make of the same lump one vessell unto honour, and another unto dishonor; so God much more should have power over his creatures,

to ordaine and make ſome veſſels of honor, and leave others to follow their own evil ways which they have found out to themſelves, and are not led into by him, and ſo to periſh; ſeeing their evill and deſtruction by his over-ruling wiſdome and power doth turne to the greater good of his Elect, and makes the glory of his holineſſe, Iuſtice, Power and Mercy ſhine forth more clearely to them.

Doth the benefit of Chriſt the Mediator, and Redeemer reach only to the Elect? Queſt.

Though the ſaving vertue of Chriſt belongeth only to the elect; yet there is a common benefit of Chriſt, wherof reprobates are partakers, which reacheth alſo to all the world. For hee is ſaid to preſerve man and beaſts, that is, to keep them in life and being, *Pſal.* 36 6. and to be the Saviour of all, eſpecially of them that beleeve, 1 *Tim.* 4.10. and to give himſelfe a ranſome for all, 1 *Tim.* 2.6. and by him all things are ſaid to conſiſt, *Coloſſ.* 1. 17. *Anſw.*

How can Chriſts vertue reach to them Queſt.

who are a far off Aliens and Strangers from him, and enemies to his Crosse and sufferings?

Answ. It reacheth to them not immediatly by vertue of union with him, as it doth to the Faithfull, but after a secondary manner for his Elects sake. For Christ by his mediation hath obteined of God, that all the World which was made for mans use, should be upheld by his generall providence, that the Heavens, and the Sun, Moon and Stars, should keep their course, and continue in their naturall being, and give light and influence to the good and the bad, the just and unjust, and that the Aire, the Earth, and the Sea, should breed and nourish living creatures, and herbes, plantes, fruit-trees and all other things usefull for men, yea the wicked prosper and flourish in wealth and strength, either that they may be a wall of defence to the Elect which live among them, or that they may build houses, plant vineyards, and subdue the Earth for them, as the cursed *Canaanites* did for *Israel*; or that they may be progenitors, and

and instruments, to bring forth an elect seed, as our fore-fathers the Heathen Gentiles were to us their Christian progeny; or for the punishing and correcting of the sins of the elect, as the Canaanites were kept alive to punish the Israelites when they sinned; and for the tryall and exercise of their Faith and patience by unjust persecution. Christ by his Mediation hath procured all these things for his elects sake, to all creatures, which otherwise should have perished with man being all stained and corrupted by his sin. And hence it is that he is said to beare up the pillars of the world, when the earth and the inhabitants thereof are dissolved, *Psal.* 75 3. And thus farre we may grant and acknowledge an universall grace, which Christ by his Mediation hath procured to all the world, even to the wicked reprobates which perish.

Quest. *Hath not Christ procured to all mankind grace and ability, to beleeve, repent and be saved, if they will do as much as they are able for the obteining of regene-*

ration, and other saving graces of the Spirit?

Answ. No certeinely, For Regeneration, Effectuall calling, Faith, and all saving Graces are purchased and given by Christ, only to the Elect, for whom alone he prayed, and doth still make intercession: And they also while they remaine in the common state of Nature, have no power in themselves, either to will or to do any work truly good, but are dead in trespasses and
2 Cor. 3. 5. sins, *Ephes.* 2. 1. They are aliens and enemies in their minds, and all their thoughts incline to evill, *Colos.* 1. 21. If all men, even they who perish, had power and liberty of will, to beleeve and be saved, certeinely some of them who are not elect, would beleeve and be regenerate, and use their liberty to the saving of their soules. For it is given for that end, that it might be brought into act, and take effect; if it never doth, it is given by God in vaine. But Nature, as the Philosophers observed, never gives power in vaine, and much more doth the God of Nature, abhorre to give men a vaine

vaine power which never comes into act.

If it be not in their power to do any worke tending to life, nor to beleeve and repent: why are they condemned for infidelity, impenitency, and omission of good works? Quest.

Though they cannot beleeve nor repent to salvation, yet they have a power left by common grace, to use the meanes which lead to Faith, and Repentance, as hearing of the Word, reading the Scriptures, hearkning to Reproofes and to good admonitions and exhortations, and this naturall power they refuse to exercise, and wickedly and wilfully neglect and reject those outward meanes. Also by their sin in *Adam*, they have disabled themselves, are become froward and averse from all actions truly good, and are a cursed generation justly condemned. Answ:

How come the Elect to bee redeemed, and saved by the Mediation of Christ; seeing they by nature have no more interest in Christ than others? Quest.

They are redeemed and saved by Answ.

the most gracious supernaturall working of God in them, according to his eternall Counsel, Purpose and Decree. For as he hath ordeined them to eternall life in Christ, before the foundation of the world, so it doth in the time appointed, gather them to himselfe, in and by the Lord Iesus Christ.

Quest. *By what meanes doth God worke saving grace in them?*

Answ. By the Ministery and Preaching of his holy Word, which is a worke of the Propheticall office of Christ. For by that Word spoken to the Elect Fathers of old, in Dreames, Visions, and Apparitions; and after spoken and written by *Moses*, the Prophets and Holy men of God, who spake as they were moved by the Holy Ghost; and since by the mouth of Christ and his Apostles, Evangelists and their successors; hee hath revealed and doth continually reveale himselfe to them in Christ, teacheth them the onely right way to salvation, cals upon them, and invites them by gracious promises to come unto him; and by the

the threatenings of the Law, he drives them out of themselvs, discovers their sins, and the dangerous estate in which they are by reason of sinne, and suffers them to find no place wherein to rest, untill like *Noahs* dove, they flee unto his Arke the true Church.

Can the Word Preached bring men to Christ, and to salvation in him? Quest.

It is the only outward ordinary meanes which God useth for that purpose, and we never read of any, who without the word beleeved, were called effectually to Christ and saved. All Heathen, Infidels, Turks and Pagans, who either never heard the Word Preached, or hearing do refuse and reject it, do undoubtedly perish in their unbelief. For he that beleeveth not is condemned already. *John* 3.18. and without the Word heard none can beleeve, *Rom.* 10.14. *Answ.*

What then shall wee thinke of infants borne of beleeving parents, which dye before they heare, or are able to beleeve the Word? Quest.

God teacheth and inclineth them inwardly by his Spirit to long after *Answ.*

Christ and to grope after him, as they do after their mothers breasts for milk and bodily nourishment: but yet not without the Word. For by the Word preached to their Fathers, hee workes Faith in them, and makes his covenant of life in Christ with them and their seed; and so by the Ministery of the Word, their infants come to be in the Covenant. And God doth often times sanctifie them by his Spirit from the wombe (as we read of *Jeremy* and *John* the Baptist) or in their baptisme at the Prayers of his Church. And therefore we ought charitably to beleeve and judge, that children of beleeving parents, as they are from the wombe holy by dedication, 1 *Cor.* 7. 14. and capable of baptisme, so are inwardly baptized by the Spirit into Christ; and if they dye in their infancy, are saved by the free Grace of God, who worketh all things after the counsell of his own will.

Quest. *How doth the Word preached worke saving grace in men?*

Answ. Not barely by it selfe, nor by any divine vertue inherent in it; but by the

the free grace of God, and the inward operation of the Spirit working with it, when and where, and in whom he will. For the Word preached doth not profit, when its not mingled with Faith in them that heare it, *Heb.* 4.2. as we see in the Iewes, to whom Christ himselfe preached, and yet they were not turned to God; but the Word by him spoken, through their infidelity turned to their hurt, wrought to the hardening of them in their sins, and left them without all excuse or any cloak for their wickednesse, *Iohn* 15.22.

Quest. *What are those necessary works and saving graces, which God by his Word and Spirit worketh in men to bring them to salvation in Christ?*

Answ. They are works and graces, which flow from Gods eternall election and are only wrought in the elect. They are necessary, because without them none can be saved, and they are called saving works and graces, because the persons in whom they are once wrought, can never fall away and perish, but shall certeinely persevere in

in them and be saved: And they all may be brought under two heads.

The first are the works, which God alone by his Word and Spirit worketh in his Elect.

The second sort, are the works which God so worketh, that they also do cooperat with him, and work together with his Spirit.

Quest. *Which are the works which God alone by his Spirit worketh in the Elect?*

Answ. The first is regeneration, from which all the rest do flow, to wit, renovation, which is called renuing of the holy Ghost, *Tit.* 3.5. Effectuall calling, union with Christ, adoption and Communion of all Christs benefits, as of his ransome, satisfaction, righteousnesse and intercession for redemption, remission of sins, justification, and perfect reconciliation.

Quest. *Which is the first saving grace?*

Answ. The first, which is the ground of al the rest, is Regeneration.

Quest. *What is Regeneration?*

Answ. It is that worke of God by which he sheds the Holy Ghost on his Elect, Tit. 3.5,6. through Iesus Christ, of which Spirit given

given to dwell in them as his immortall ſeed, they are borne again and become new creatures, and ſpirituall members of Chriſt, and children of God by a new birth and Generation.

What is Renovation? Queſt:

It is the work of God, which he by his Spirit ſhed on them, and dwelling in them, doth work in them, renuing them after the image of Chriſt, and making them conformable to him, both in his death, by mortification, and in his life, by vivification. *Answ.*

What is Mortification? Queſt.

It is that work of Gods Spirit wherein hee deriveth the vertue of Chriſts death unto them, and worketh in them ſuch a ſenſe of their miſery, ſin, and corruption, and ſuch a godly griefe, ſorrow, contrition of heart, loathing and abhorring of themſelvs, as doth tame their rebellious luſts, and gives a deadly blow to the old man of ſinfull corruption in them; ſo that ſinne can no more reigne in their mortall bodies, but by grace they prevaile more and more over their *Answ.*

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corruption and do mortifie it continually.

Queſt. *What is Vivification?*

Anſw. It is that worke of the Spirit by which he derives the vertue of Chriſts holy life unto them to quicken them, and ſanctifie them by ~~inherit~~ holines, and to make them in the whole courſe of their life conformable to the holy and upright life of Chriſt.

inherent

Queſt. *What gifts and graces are wrought in the Elect by Renovation?*

Anſw. The firſt which is, as it were, the root of the reſt is Faith. For as the Devill did firſt breath into *Adam* an unbeleefe, and diſtruſt of God and his truth, ſo that hee beleeved not the Word and threatning of God, but gave credit to Satans lyes, and relyed on them, and by his falſe beliefe, Satan drew him on to a falſe opinion of God, and a conceipt that God envyed his greater good, whereupon hee began proudly to imagine that he might by eating of the forbidden tree become wiſe as God, and did conceive enmity in his mind againſt God, ambitious luſts, and evill affections: So God in renuing

renuing man doth firſt worke Faith in him, which is the gift of beleeving in God, and relying on his Word and Promiſes. And by his Word beleeved, he gives light of unde ſtanding, and knowledge, which drives out errors, and falſe opinions, and enables man to ſee his owne vileneſſe, and Go'ſ goodneſſe towards him, whence ariſeth the grace of humility and repentance; alſo a ſincere holy love of God, feare and reverence of his Majeſty, joy, rejoycing, hope, and delight in God, and a will and deſire to obey him in all things, and in a word, all Chriſtian vertues, by which a man becomes conformable to Chriſt.

What is Effectuall Calling! Queſt.

It is the work of the Spirit of Regeneration, who by giving to the elect a new heart and ſpirit, doth incline and enable them to follow the outward calling of the Word, and to turne from darkneſſe to light, and from the power of Satan unto God, *Act.* 26.18. Anſw.

What is the Union of the Elect with Chriſt? Queſt.

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Answ. It is not a making of their severall persons one undivided Essence and Substance with the person of Christ. For that unity is only in God, and in the three persons of the blessed Trinity: Neither is it a making of them one person with Christ, by such a personal union as is between his Godhead, and Manhood, and betweene the soule and body of every man: Neither is it a bodily uniting of them with Christ, by a bodily mixture and composition of the substance of their soules, and bodyes, with the substance of the soule and body of Christ, as wine and water are mingled together: For such an union makes the things united inseparable in place one from another; so that wheresoever Christs body is, there they must needs be, and can be in no other proper place who are thus united: Neither is this union only in heart and affection. But this is a spirituall, mysticall and substantiall union, in which Christ sitting at Gods right hand above the Heavens, and they dispersed over all the Earth, are made one spirituall, and mysticall body,

body, whereof Christ is the head and they members, by meanes of the same Spirit dwelling and working in them, after the same maner as he dwelleth and worketh in the humane nature of Christ from his first conception and framing in the wombe. For by one Spirit they are all Baptized into one body, whereof Christ is the head, and being many members, they make up one body, even as all members in a naturall body, though they be many, make up but one body, because they all have but one soule and life, the holy Spirit of which they are regenerate, borne againe, and made new creatures is the sure spirituall band of union betweene Christ the head, and them the members of the same mysticall body.

Quest. *What is Adoption?*

Answ. It is a necessary consequent of the union of the Elect with Christ. For Christ being the only begotten Son of God by eternall generation, as hee is God, and as hee is Man by personall union with God the Sonne, and by a supernaturall and miraculous generation,

tion, and so heire of all things, *Heb.* 1. 2. It must necessarily follow, that whosoever are in him, one body with him, and lead by his Spirit, do thereby come under the account of children and heires of God, and of coheires with Christ, and so God the Father doth esteeme, respect and accoumpt them, & the Spirit dwelling in them doth witnesse with their spirit that they are the children of God, *Rom.* 8. 16.

Quest. *What is the Communion with Christ of all his benefits?*

Answ. It is a consequent that is a grace necessarily following from union with hrist. For whosoever are by one Spirit baptized into Christ, and made one spirituall body with him, as really and substantially as all members in a mans body, are one naturall body with the head, they must needs have such a spirituall communion of all Christs treasures, vertues, and endowents as is the naturall communion which all the members in a mans body have with the head. Christs sufferings, satisfaction for

for ſin, righteouſneſſe, ranſome and interceſſion are theirs, and they have a right and intereſt in them, and communion of them all. And thus God juſtifies and makes them fundamentally righteous by Chriſts perfect righteouſneſſe, frees them from the guilt of all their ſins, by his ſatisfactory ſufferings, and accepts them for his redeemed, and reconciled ones through Chriſts interceſſion, and makes them actually accepted in his beloved Chriſt, *Eph.* 1. 6. Rom. 5. 19. & 10. 4. Rom. 3. 7: 2 Cor. 5. 21

What are the works of ſaving grace, which God ſo worketh in the Elect, that they alſo being moved by his Spirit, do cooperat and worke together with him? Queſt.

They are the actions of the Elect regenerat, exerciſing by the motion of the Spirit thoſe ſpirituall gifts, and Chriſtian vertues, which were given them by renovation or renuing of the holy Ghoſt. *Anſw.*

Which is the firſt of them? Queſt.

The firſt is actuall Faith, or Beleeving in God and in Chriſt, for as the gift of Faith is the firſt of all ſpirituall *Anſw.*

gifts, which by the renuing of the holy Ghost, is wrought in the elect regenerate: So the worke of their Faith, that is, actuall beleeving is the first of all, which by the motion of the Spirit, they performe after they are quickned and raised up to live a spirituall life.

Quest. *Why is the work of their Faith the first before the acts of knowledge, repentance, love, hope, and the rest?*

Answ. Because Faith possesseth the whole heart and soule of man, and informeth after a sort all the powers and faculties thereof: even the understanding, will, and affections. It is the opening of the understanding to take notice of Gods goodnesse, and of the truth of his Word. It is the inclining of the will, to give assent to the whole Word of God and all truth therein revealed, and to acknowledge all Gods Truth, Goodnesse, and Mercy in Christ. It is the rectifying of the affections, and the plyablenesse of them to trust in God, to rely on him, to hope in his mercy; to love, feare, and reverence him, and to hate all offence

of

of his holy Majesty, to sorrow for sin with godly sorrow to repentance, to rejoyce and delight in the things of God, and to bee zealous of good works, and resolve to serve, honour, and obey God in a constant course of life. This saving Faith sets a work all other graces, and therefore all works of true godlinesse, holinesse, and righteousnesse performed by the Elect regenerate, and sanctified, are called fruits of Faith, by which their Faith is openly shewed, and made knowne as a tree by the fruits of it.

Which is the proper work of true saving Faith? Quest.

The proper work of it by which all other graces are set a work is a firme, and stedfast beleeving with the whole heart, of the Word of God, and all things therein revealed, which concerne their salvation by Christ, that is, both eternall life in the fruition of God, and the way to it. *Answ:*

What difference is there betweene this beleeving and that which is in Devils, and in carnall hypocrites who believe these things, or at least many of them Quest.

them at some times?

Answ. There is as great difference between them, as between light and darkneſſe. The beleeving of the Elect regenerat proceeds from a ſupernaturall cauſe, and from a Divine and holy root, even the Spirit of God dwelling in them, as Gods immortall ſeed, and ſanctifying them, and therefore it is holy, firme, and ſtedfaſt, and reacheth beyond all hope, ſenſe and reaſon. But that of the Devils and carnall hypocrites, proceeds from their own naturall reaſon, convinced by ſenſe, experience and plaine arguments, or by a common illumination of the Spirit, ſhining from without into the hearts of hypocrites, and temporary beleevers, as we read of *Simon Magus*, *Act.* 8.13. and the hypocriticall Iews who beleeved in Chriſts name, when they ſaw his miracles, *John* 2.23. And therefore their beleeving is carnall temporary and vaniſhing, and goeth no further than ſenſe and naturall reaſon do lead. The beleeving of the Elect is the ſubſiſting of things hoped for, and the evidence of things not

ſeen, *Heb.* 11. 1. That is, they have the things which they beleeve, as certainly as they beleeve that they have them and hope for them, and their beleeving is a cleare evidence to them of their being in Chriſt, and of their communion with him in grace, and of their portion in Heaven, which things are not ſeene with carnall eyes of ſenſe or reaſon. For the Spirit which works this beleefe, hath united them to Chriſt, and made Chriſt and all his benefits theirs already, ſo that their beleeving is infallible and cannot deceive them. But Devils, carnall men, and hypocrites cannot reach ſo far as to beleeve their own particular ſalvation in Chriſt, or their having of things thereto belonging: And if any of them do at any time, *Mich.* 3. 11. it is but a falſe and vaniſhing beliefe. In a word whoſoever doth by a true ſaving Faith, beleeve hiſtorically the Word of God, and the truth therein conteined, he hath withall an affiance in God, and grace to beleeve by all other acts of Faith, even to apply to himſelfe all Gods promiſe by

beleeving steadfastly that they belong to himself in particular. For as the Spirit wch works this faith is the fountain of all grace, and unites the beleevers to Christ, & makes him & all his benefits theirs. So this Faith necessarily produceth all acts of beleeving in them, and makes them able by beleeving, to apply to themselvs & to enjoy all blessings, which are to be found in Christ.

Quest. *What benefits do the Elect receive by their actuall beliefe, and exercise of their saving Faith?*

Answ. They receive hereby, First a comfortable sense, feeling and fruition of their regeneration, renovation, effectuall calling, union, adoption, remission of sins, justification, reconciliation, and in a word communion of all Christs benefits, and hence it is, that they are said by Faith to turne to God to be united to Christ adopted, justified, and to obtaine remission of all their sins, that is, in their own sense, and feeling.

And secondly, by this actuall beleeving, and by the sense and feeling, which it brings to the beleevers, all other

other graces are set a worke, and more and more increased in them.

How doth beleeving give to the Elect a feeling of their regeneration, renovation, effectuall calling, union, adoption, and other saving works of God in them? Quest.

First, as it is a fruit and work of the Spirit of regeneration and adoption, which hee never workes in any but them who are regenerate, made new creatures effectually called, united to Christ, adopted and have communion of all his benefits: so it is a cleare evidence to them of those graces in themselves, and by it the Spirit witnesseth with their spirits, that they are the children of God by regeneration and adoption, and are effectually cald and engrafted into Christ, become new creatures, heires of God and coheires with Christ. Secondly, the act of beleeving by a true saving Faith is an applying of the things beleeved to themselvs, and by beleeving that they are regenerat, renued, effectually cald, united, adopted and have cómunion of Christs perfect satisfaction, intercession and righteousnesse, they possesse Answ.

and injoy all those graces, and are in their own sense fully reconciled to God.

Quest. *How are they justified and have their sins pardoned by Faith?*

Answ. They are justified and have their sins remitted by Faith, not as by an instrumentall cause and meanes to make them righteous before God; but as by the hand of the soule, receiving and applying to themselves the righteousnesse of Christ to make them righteous in their own sense and feeling. And their actuall beleeving that they are justified and pardoned, is neither their righteousnesse, nor the satisfaction for their sins, nor any thing which in it selfe properly is accepted of God or reputed for righteousnesse and satisfaction, but is only the applying of Christs righteousnes and satisfaction to themselves, and an assuring of themselves, that by communion thereof they are justified. And by this beleeving they possesse and sweetly enjoy them, and are in their owne sense and feeling, justified and absolved from the guilt of al their

sins

sins, and obteine this testimony from God that they are righteous, *Rom.* 4. 3.

Can any man bee justified before hee doth actually beleeve? Quest.

If we take justification in the first most proper and principall sense, as it is the act of God alone, communicating Christs righteousnesse and satisfaction to his elect, when hee doth first unite them to Christ by his Spirit, and make Christ theirs with all his treasures: Then it must bee granted that men may be and are justified, before and without any expresse act of beleeving: As for example, elect infants which dye in their infancy, when they are regenerated and united to Christ by his Spirit, they have communion of his righteousnesse, and are justified and made righteous, and all their sins are abolished and blotted out, and yet they do not actually beleeve, nor performe any explicit and expresse act of Faith. Also they who are not effectually called to the state of grace, and to communion with Christ till they come to yeares of discretion, though they have the gift of Answ.

Faith

Faith immediatly at the same time infused into them: yet Christs righteousnesse is in order of nature communicated to them and they are made righteous by it before God, before they do actually beleeve, or can truly beleeve that Christ is made to them righteousnesse, or can by beleeving possesse and enjoy his righteousnesse for justification. As a child may bee borne, or made an heire to Lands, Honor and riches, and may have a true right and interest in them, and bee Lord of all, before hee hath wit to know his own estate, or discretion to possesse actually and use them: So men may be justified by Christs righteousnesse made theirs, in the first instant of their regeneration and spirituall union with Christ, before they do actually beleeve, and sensibly possesse, and enjoy Christ and his obedience for justification. But if we take justification in a secondary sense, as it is an act wherein the elect themselves do cooperat and work together with God, by receiving and applying to themselves particularly the gift of righ-

righteouſneſſe freely given unto them, and by poſſeſſing and enjoying it; then muſt actuall beleeving go before it as the inſtrumentall cauſe, by which God juſtifieth them in their own ſenſe and feeling, and upon which he doth eſteeme and account them righteous in the intercourſe betweene him and them, and gives them his warrant to eſteeme themſelves juſtified with him. But if we take juſtification in a Iudiciary ſenſe, as it is uſed in Courts of Iuſtice and Iudgement, for proving, declaring and pronouncing men righteous: Then not only Faith and actuall beleeving, but alſo repentance, amendment of life, and all holy Chriſtian duties, and good works of piety, mercy and charity muſt neceſſarily go before as evidences, teſtimonies, and proofes by which men muſt be juſtified, that is judged declared and pronounced righteous.

Firſt, in the Court of their owne conſcience, ſo often as ſin and Satan ſtand up againſt them to accuſe them.

Secondly, in the common judgement of men.

Thirdly,

Thirdly, in the generall judgement at the last day.

Of the first, Iustification, the Apostle speakes, *Rom.* 5.19. where he saith that by the obedience of Christ many are made righteous, and *Rom.* 8.4. and 1 *Cor.* 5.21. Of the second he speakes, *Rom.* 3.28. and 4.3. and *Gal.* 3.8. where he saith, we are justified by faith without workes or deedes of the Law.

Of the third Saint *James* speakes, where he saith, that *Abraham* was justified by works, *Jam.* 2.21. and *Job* 13.18. where he saith, *Behold now I have ordered my cause, I know that I shall be justified*, and this S. *Paul* cals justification of life, *Rom.* 5.18. because it is an adjudging of men to eternall life, according to the evidence of their works, as our Saviour sheweth, *Mat.* 24.35.

How doth justifying Faith differ from that which they call historicall Faith?

Quest. They both in the elect are one and the same Faith, and differ onely as

Answ. severall acts of the same Faith exercised about severall objects. For when they beleeve the History of the Scripture,

pture, and that those things are true which they heare, or read out of Gods Word, this is called historicall Faith. But when they beleeve firmely and confidently, that the promises of God in Christ belong to them, and that Christ, with his righteousnes is given to them of God, & made theirs, this beleeving & applying of Christs righteousnes to themselves is the justifying act of Faith. And whereas the historicall faith of Devils and carnall men, is only an assent unto the Word of God, that it is true, arising from carnal reason, and arguments convincing the judgement without any affection to the truth, or any relying on it. On the contrary every act of beleeving any word or promise of God; if it proceeds from a true Faith in the elect, is not a naked assent ruled by humane and naturall reason, but guided by Gods Spirit, and joyned with a relying on God, and his Word, upon the Divine authority of the speaker, and may be brought as an evidence of their salvation, & may in that respect be called a saving belief, as we see at large,

large, *Heb.* 11. where beleeving that the worlds were framed by the Word of God. And that God would bring a flood upon the world and deſtroy all except them that were in the Arke made by his appointment; and that he would give the land of *Canaan* to the ſeed of *Abraham* the Iſraelites, and after 400 yeares deliver them out of Ægypt, and ſuch like acts of beleeving, proceeding from an holy ſpirituall Faith, are declared to bee ſaving Faith.

Queſt: *How doth actuall beleeving ſet a work all other graces, and increaſe them more and more in the Elect regenerate, and juſtified?*

Anſw. By the ſenſe, feeling, and ſweet fruition of Chriſt and his righteouſneſſe, ſatisfaction, and interceſſion, it brings us to the ſight and experimentall knowledge of the goodneſſe, bounty, love and mercy of God to us in Chriſt. And being juſtified by Faith, we have peace with God through our Lord Ieſus Chriſt, and rejoyce in hope of the glory of God, and hereby the holy Ghoſt ſheddeth the love of God abroad.

Rom. 5. 1.

broad in our hearts, ſo that being inflamed with the love of God, wee begin more and more to hate and abhorre our owne vile corruptions and ſins, which are offenſive to his holy Majeſty: We are aſhamed and confounded, becauſe we have by our ſins ſo often provoked ſo gracious a God, and mercifull Father, wee grieve and mourne and ſorrow with godly ſorrow to repentance, wee ſtrive and wraſtle againſt our luſts, and by the aſſiſtance of the Spirit, tame and ſubdue them; ſo that ſinne can no more reigne in our mortall bodies, we contend to follow hard after God, to cleave to him in love, and to bee ſtill more & more united to Chriſt in love and zealous affection of heart: And in holineſſe and newneſſe of life we ſtudy and ſtrive to be conformable to his image; and in a word we are ſtirred up to uſe all care and endeavour, that wee may abound in all good works, and ſtill forgetting thoſe things which are behind, may reach forth unto thoſe things which are before and preſſe hard towards the marke

for

for the price of the high calling of God in Chriſt Ieſus: In all which workes of ſaving grace, as God moves us by his Spirit, ſo we being moved, enabled, and made a free people, do cooperate and work together with him, till we come to the meaſure of the age of the fulneſſe of Chriſt, and be fitted to ſee God in glory.

Queſt. *What outward meanes are to bee uſed whereby the Spirit of God may worke in the Elect, and beget and increaſe Faith and beliefe with all other ſaving graces in them?*

Anſw. The chiefe outward meanes is the Word of God, without which God doth not ordinarily ſhed his Spirit on them, beget them again and by his Spirit work ſaving grace, and the works of grace in them. For they are borne again of incorruptible ſeed, that is, of the Spirit by the Word of God, 1 *Pet.* 1. 23. and regeneration which is Gods ſhedding of the holy Ghoſt on them, through Chriſt and the firſt ſaving worke, even the ground worke of all other ſaving graces is not to be found where the Word is not Preached.

ched. By the Word of Christ the holy Gospell only, the Spirit speaks inwardly to mens hearts, and leads them into all truth, *John* 16.13. By the Word preached hee begets Faith, for Faith commeth by hearing, and none can beleeve except heheare, *Rom.* 10.14,17. The Word is the whole and perfect rule of Faith, and whatsoever the elect beleeve to salvation, is conteined in the Word, and there only to be learned, *John* 3.39. The threatenings of the Law are the meanes by which the Spirit discovers to beleevers the danger of sin, and their own misery, humbles them in their own eies, and drives them out of themselves to Christ by repentance. The precepts of the Law prescribe to them the right way in which they ought to walk, and is a lamp to their feet, and light to their steps, *Psa.* 119 105. The Word of the Gospell is the Covenant of life, and sets before them the goodnesse, bounty, love and mercy of God in Christ, and by it the Spirit inflames them with the love of God, with joy and delight in God, and

with zeale for his glory, and ſtirres them up to imitate God in works of mercy, love, and charity, and in all holineſſe and ſanctification, till they be conformed to Chriſt, and to ſerve, honour, and worſhip God. And in a word, the whole Scripture, which is the ſure, infallible Word of God, *given by Divine inſpiration, is profitable for doctrine, for reproofe, for correction, and for inſtruction in righteouſnes, that the man of God may bee perfect thorowly furniſhed unto all good works*, 2 Tim. 3. 16. 17.

Queſt. *How muſt the Word of God bee uſed, that it may be ſuch an effectuall meanes of the Spirit to worke all theſe gracious effects in Gods elect people?*

Anſw. It muſt not only be read out of the Sacred Scriptures, in which it is recorded by the Prophets and Apoſtles; but alſo preached, and expounded by godly, able and learned Miniſters, who are called and ſent of God, *Rom.* 10. 15. For they are Gods watchmen, who have a charge given to watch for mens ſoules, *Ezek.* 3. 17. & *Heb.* 13. 17. They are his Shepheards and Over-

Overseers to feed his flock with his Word, the Bread of Life, *Act.* 20. 28. & *Ezek.* 34. & 1 *Rom.* 5. 2. *Ephes.* 4. 11. And by delivering Gods message faithfully, they obtaine this honour to themselves to bee called the Angels of the Lord, *Mal.* 2. 7. and Gods Ambassadours, 2 *Cor.* 5. 20. and to be spirituall Fathers under God, who beget children to God in Christ by the Gospell, 1 *Cor.* 4. 15.

What other meanes are to be used? Quest.

None but such as God hath prescribed in his holy Word, to wit, the Sacraments which are seales annexed to the Word, publike Prayers, Invocation, and Worship of God. And also good education, and private Prayers, and instruction, and often reading of Gods Word alone, and in private Families. Answ.

What is a Sacrament? Quest.

It is a religious action prescribed by God, in which by using outward visible rites consecrated to be signes, seales, pledges, and remembrances of the invisible graces promised and given in Christ, the Covenant of grace Answ.

is sealed to his people, their Faith confirmed, and all holy graces stirred up, quickened, and increased in them.

Quest. *How many Sacraments are now in use under the Gospell?*

Answ. There are but two properly so cald, and ordeined to be seales of the whole Covenant of Grace: Baptisme, and the Lords Supper. For these two are expresly commanded andcommended by our Saviour, to the Church in the Gospell, and to every true member thereof. There are divers other signes, pledges, and remembrances of benefits and blessings past or to come; but they either do not belong to all Christians, as imposition of hands in ordeining Pastors and Elders, is proper to them who are so ordeined: Or els beside their signification, they have other more principall uses, as the weekely Sabbath, besides that it is a pledge of the eternall rest in Heaven, and a signe that God is our God, who doth sanctifie us. It serves chiefly to be the first fruits of our time, and is to be spent wholly in the worship of God

God publike and private, preaching and hearing of the Word, Prayer and other Religious exercises, by which God is immediatly served, and our soules edified. So also holy Feasts, and Dayes which are remembrances of some great blessings, as Easter, Pentecost, the dayes of Christs Nativity, Passion and Ascension, besides their signification have other far more principall use, to wit, the solemne worship, and service of God, such as is used on the Sabbath, and therefore they are called holy Signes and Sacraments improperly, and in a secondary sense. But Baptisme and the Eucharist serve only for Signes, Seales and Pledges, and have no other notable use.

What is the Sacrament of Baptisme? Quest.

It is an outward washing of the body with pure water, applyed therto by dipping or sprinkling, ordeined by God to be a Sacrament, that is, a Signe, Seale and Pledge of regeneration to the party baptized, by which outward rite, hee is received into the true visible Church, and dedicated to Answ.

Christ, to bee a member of his body, and a faithfull servant of God all the dayes of his life.

Quest. *To whom doth this Sacrament belong?*

Answ. It belongs to all that are either borne in the Church of God, or by the Word preached are called to beleeve in Christ, and to professe true Christian Religion, after they are come to yeares of discretion.

Quest. *What warrant have Gods Ministers to baptize Infants, and to give them the Signe, Seale, and Pledge of Regeneration, which a great number of them, that are borne in the Church never have, but are reprobates and shew themselves so to be, by living in sin all their dayes, and dying in impenitency?*

Answ. They have sufficient warrant in the Word of God. For the Apostle saith, that children of beleeving parents are not uncleane but holy, 1 *Cor.* 7. 14: that is, they are so far within the Covenant (being in their infancy, as it were members of their beleeving parents and wholy at their disposing) that they may justly bee dedicated to God

God by Baptisme, (as *Samuel* was by his mothers vow) and received into the true Church. The vow which their parents and guardians made for them in baptisme, is a band to tye them to serve God so soon as they begin to have knowledge and discretion. Certeinly Gods grace and bounty towards Infants of Christian Parents under the Gospell, is not straitened more than to Infants in the Old Testament, whose males were Circumcised the eight day after their birth. Baptisme, and the promise and Vow therein made for them is as powerfull a meanes and motive to provoke them from their youth to serve God, as Circumcision was to the children of Israel. Also Christ hath taught us that his blessing & the Kingdom of heaven belongs to them, *Marc.* 10. 13. And the Apostles baptized whole households of beleeving men and women, not refusing any children, as we read of *Lydias* and the Iaylors household, *Acts* 16. 15. 33. In a word, many who were at full age called by the Gospel preached

to beleeve by a temporary carnall faith, and to professe Christ, were never truly regenerate, as *Judas*, *Simon Magus*, *Demas*, and others, but proved hypocrites and backsliding reprobates; and yet this was never counted a just cause to hinder or restraine the Apostles from baptizing al who professed Christ outwardly, for feare of prophaning the Sacrament of Baptisme, and abusing the holy ordinance of Christ.

Quest. *How doth the Spirit of God by Baptisme increase grace in men, and set it a worke?*

Answ. So often as they are put in minde of their Baptisme, either by the name of Christians or their owne proper names given in Baptisme, when they are called by them, or by seeing others baptized; the Spirit of God doth thereby as by a sure pledge assure the Faithfull that God is their Father, and they are his children in his Son Christ, borne againe of the Spirit, and so confirmes their Faith in that communion which they have with God the Father and his Son Iesus

ſus Chriſt; hereby he ſtirs them up to remember, that their endeavour ought to be to walke in newneſſe of life, as new creatures, adopted to God, called unto Chriſt out of the world mortified and dead to the world, and ſinfull luſts, and ſanctified to lead a godly life in all righteouſneſſe and true holyneſſe.

What is the Sacrament of the Lords Supper? Queſt.

It is that holy ordinance inſtituted by Chriſt after his laſt Supper, in which by Bread and Wine conſecrated, with bleſſing and giving of thankes, and by the publike Miniſter given and diſtributed; and received, eaten and drunk, by the people aſſembled, Chriſt God and Man their Redeemer, together with all his obedience and full ſatisfaction, made and performed in the dayes of his humiliation, in the forme of fraile fleſh and bloud, is ſignified and ſealed to them and in greater meaſure given, and of them received by Faith, as a ſpirituall nouriſhment to feed their ſoules to life eternall. Anſw.

Quest. *Is Christ given to all, and received of all who partake of this Sacrament?*

Answ. He is Sacramentally given, that is, the true signes and pledges, of him, are given to all, and of them received; but he is not spiritually given to any but true beleevers, and worthy receivers; Neither do any effectually receive him or his benefits to the feeding of their soules, but only they who lay hold on him by a lively working Faith. For the giving, receiving, eating, drinking, is not carnall, but spirituall, as our Saviour himselfe sheweth, *John* 6.63. saying, *It is the Spirit that quickeneth, the flesh profiteth nothing, the words that I speake they are spirit, and they are life.*

Quest. *Why doth Christ call the Bread given and eaten, his Body, and the Wine his Bloud, if hee be not in them bodily present, and his Flesh and Blood given and received bodily?*

Answ. The true reason of his speaking so is to call our thoughts to the remembrance of him in the state of humiliation, and of his infirmities, obedience

and

and ſufferings, which in that eſtate he did undergo in the forme of fraile fleſh and bloud for us, and to ſtirre us up ſo to apprehend him, and feed on him by Faith. For Chriſt did not redeeme us, and pay our ranſome by any thing which he did as God before his Incarnation, nor by any thing which he doth as man exalted and glorified; but as hee God and Man in the dayes of his fleſh, fulfilled the whole Law, and ſuffered all puniſhments due to mans ſin, ſo hee paid our ranſome, brought in eternall righteouſneſſe, and made full ſatisfaction to Gods Iuſtice, and theſe are the things which together with himſelfe are ſignified and ſealed by Bread and Wine, and are Spiritually given to, and received by the Faithfull in this Sacrament.

Queſt. *How can true Beleevers bee ſaid to receive Chriſt and his benefits, ſeeing they are already united to him, and have Communion of them all, and his ſatisfaction and righteouſneſſe is made theirs before in their regeneration, when they were firſt effectually called, and made*

made fit to partake of this Sacrament?

Answ. The Spirit of God by this Sacrament rightly administred, doth as by a sure pledge confirme and increase their Faith, and set it a worke to lay hold on Christ, and to apply him and his righteousnesse, and satisfaction to themselvs more strongly and sensibly, and by this meanes they are more feelingly united to him in love and affection, and have a more sweet communion with him of all his benefits, which doth like a plentifull feast, refresh and feed their soules, strengthen them in all grace, and this is as it were a new and fresh receiving of Christ and the benefits of his Life and Death, more abundantly & in greater measure than they had him before.

Quest. *You have well declared the efficacy of the Sacraments, and how the Spirit worketh by them. Now tell me what the other meanes are, and first what is prayer and invocation both publike and private?*

Answ. Prayer and Invocation, if it bee publike, is the speech of the whole Con-

Congregation, and if it be private of one perſon or more directed to God, in the Name of Ieſus Chriſt, wherein all needfull bleſſings and increaſe of grace, are asked and deſired in Faith, and Hope, that God will give them for Chriſt his ſake, in ſuch a meaſure as he in his wiſdome doth know to be fit for every one.

How is grace thereby increaſed? Queſt.

The Spirit of God by ſtirring our hearts to pray, and by putting fit words in our mouths, or in the mouths of them who are the mouth of the Congregation, inflameth our affections, exerciſeth our Faith, kindleth our deſires, and reviveth the ſenſe and feeling of our wants. And by directing us to pray to God in the Name of Ieſus Chriſt, he maketh us implicitely to acknowledge and confeſſe that God is the author of all bleſſings, and giver of all grace, and ſo maketh us to give to him in our prayers all the glory with all humble thankfulneſſe. And God who is gracious, rich in mercy, faithfull, and true in his promiſes, will accept our holy and humble *Anſw:*

humble desires, and for Christs sake and his own truths sake, grant our requests and give a supply of grace, and an increase of blessings.

Quest: *How doth the publike worship of God increase grace?*

Answ. The publike worship of God performed outwardly and frequently in the congregation of his people, by holy preaching and reverent hearing of his Word, prayses, thankes, singing of Psalmes, and reverent gestures and behaviour, according to Gods Word, is a speciall meanes by the inward operation of the Spirit, to kindle and increase devotion in the hearts of all his people. It is their using of his talents, and improving of his graces in them to his glory. And God hath promised that as they get more gaine of grace, *Mat.* 25.29. so hee will still adde more unto them, and will surely establish them, give them the gift of perseverance and uphold them by his grace unto the end, till they be received to glory and come to eternall life and blessednesse.

Quest. *Wherein doth the eternall life and blessed-*

bleſſednesse of the Elect conſiſt?

Anſw. In the eternall ſight, knowledge, and fruition of God in his Heavenly glory, *Epheſ.* 5.27. For when Chriſt hath fully purged, and ſanctified his Church and people, and made them fit to ſee God, then will he preſent them before his glorious Majeſty to dwell in his preſence, where is fulneſſe of joy and pleaſures for evermore, *Pſal.* 16.11.

Queſt. *Where ſhall they enjoy this bleſſednes?*

Anſw. In the Heavens where a Kingdom is prepared for them, *Luk.* 12.32. and *John* 14.2. an inheritance incorruptible, and undefiled which ſhall never fade away, 1 *Pet.* 1.4. which is farre above all that the eye hath ſeen, or the eare heard, or that ever entered into the heart of man, 1 *Cor.* 2.9.

Queſt. *When ſhall they come to poſſeſſe this bleſſed inheritance?*

Anſw. They have the earneſt of it in this life in the ſtate of grace, even the Spirit of adoption by which they are ſealed up to the day of full redemption, and even here in this life they finde that ſweetneſſe and communion with God,

1 Pet. 1. 8. God, that though they see him not, yet beleeving they rejoyce with joy unspeakeable and full of glory. But
Heb. 12. 23 Phil. 1. 23. when their soules are loosed out of the prison of the body, then shall their spirit bee made perfect, and they shall in that better part depart hence and be with Christ, and reigne in glory, untill the last great day of account, the generall judgement. At which time the Lord Iesus Christ shall descend from heaven, & bring them with him. And he the Prince of Angels with the
Mat. 24. 31 commanding voyce of the Archangell shall call all the Angels of God to attend him, and to gather before him al
1 Thes. 4. 15, 16. his Elect from the foure winds, from one end of Heaven to the other, and by the power of his voyce and the sound of the trumpet of God, shall raise up their dead bodies purged in the grave, from all the degrees of corruption, and brought up in a most
Phil. 3. 21: glorious forme like unto his own glorious body: Which bodies shall not be prevented by the Elect and Faithfull then alive on earth, but shall bee first raised up and joyned with their glo-

glorified ſoules, before thoſe then living ſhall be changed, and in a moment in the twinckling of an eye ſhall they all together be ready to meet the Lord in the ayre, whither they ſhall be caught up, and being ſet at his right hand ſhall receive this comfortable ſentence, *Come yee bleſſed of my Father, inherit the Kingdome prepared for you from the foundation of the world,* and ſo they ſhall bee ever with the Lord and raigne with him in glory world without end, 1 *Theſ.* 4. 17. & 2 *Tim.* 2. 12. & *Rev.* 22. 5. 1 Cor. 15. 52. Mat. 25. 33

But what ſhall become of all wicked reprobates, who were never choſen, nor called to be of this number? Queſt.

Their bodies alſo ſhall be raiſed up to everlaſting ſhame, and joyned with their curſed ſoules, that as they have ſinned in both, ſo they may in both be puniſhed, *Dan.* 12. 2. They ſhall alſo be gathered together like a flock of ill ſavouring goates by themſelves and brought before the judgement ſeat of Chriſt full ſore againſt their will, with horror, howling and trembling: And tumbling and groveling on the Anſw.

earth as if they would creep into the ground intermingled among the Devils and wishing that the rocks and mountaines might fall on them, and the hils cover them, but all in vaine; *Luke* 23.30. they shall receive an heavy doome. For the Iudge sitting above in the aire, attended with all his glorious Angels, & with all his elect Saints, caught up to meet him in their glorious bodies, and to sit with him in judgement, shall with a dreadfull voice passe this woful sentence against them, *Math.*25.41. *Depart from me yee cursed into everlasting fire, prepared for the Devill and his angels.* And then shal they go into everlasting destruction, and be punished in unquenchable fire, from the presence of God, and from the glory of his power; where a gnawing worme which never dyeth, shall torment them world without end, 2 *Thes.*1.9. *Isa.*66.24. *Mark.*9.44.

Quest. *What may wee conceive of the punishment, and torment of the wicked after this judgement?*

Answ. It far surpasseth all conceipt of mortall man, being such as all the tongues of

of men and Angels are not able to expreſſe. But this is plaine by Scripture, that whatſoever can be conceived, or is named among men as a cauſe of extreme torment, or a meanes to increaſe it beyond all meaſure, that ſhall be in their damnation & puniſhment. Firſt, the Lord Chriſt whom they have ſkorned, provoked and perſecuted, both in himſelfe and in his members, ſhall be their Iudge, and ſhall give the ſentence againſt them. And all his Saints whom they have mocked, miſuſed, proudly inſulted over, deſpightfully handled, and evill intreated, and put to death, ſhall ſit as aſſeſſors with Chriſt in judgement, and with their voyces ſhall approve and applaud the ſentence of condemnation, as the Scriptures teſtifie, *Mat.* 22. 28. & 1 *Cor.* 6. 2. and ſhall judge the evill angels, *v.* 3. Now for malicious proud ſkorners full of envy, to be judged and condemned by thoſe who they have moſt of all others hated, ſkorned and abuſed with deſpight, is worſe than a thouſand deaths, as experience teacheth. Secondly, their torment unto

which they shall bee adjudged is said to be in everlasting fire, in that Lake of hell burning with fire and brimstone, *Mat.* 25 41. which of all torments that men by sense can discerne, or reason conceive is the greatest and most intollerable, *Rev.*19.22. And yet as if that were not enough, our Saviour saith, that they shall have a worm inwardly gnawing them which shall never dye, even the worme of Devilish malice, rancour and envy, which shall make them fret and rage against the Lord Christ, and against his Saints gnawing their tongues for griefe: For the sight of their glory shall be to them inwardly as great a torment, as the torture of fire and brimstone are outwardly unto them. Thirdly, they shall have no light of comfort or refreshing from God, but shall be imprisoned in the dungeon of everlasting darkneſſe, for the blackneſſe of darknes is reserved for them for ever, *Iude v.* 13 which is a thing most horrid to the eyes. Also the sound of horror and a dolefull noyse shall fill their eares, even weeping and wailing and gnash-

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ing of teeth, *Matth.* 13.42. & 25.30. *Luk.* 16.24. And all the world ſhall not yeeld them a drop of water to coole their tongues when they are tormented in that flame. Fourthly, their miſery and torment ſhall bee endleſſe, eaſeleſſe, and remedileſſe, when they have endured it many thouſands and millions of yeares and ages, more in number then the ſtars of Heaven, and drops of water in the Sea, and ſands by the ſea ſhore; they ſhall bee as far from any end as they were at the firſt beginning. Now we know that when men ſuffer any paine or miſery, without hope of any end thereof, it is made by this meanes moſt grievous and intollerable, though in it ſelfe it be not ſo great. And therefore the extremity of torment to them who are cut off from all hope of eaſe or end, muſt needs exceed all conceipt and utterance, and bee more than can by tongue bee expreſſed.

Queſt. *How can their ſins committed in the ſhort time of their life deſerve ſuch an endleſſe torment in ſo great extremity?*

Answ. Very well, For first their sinnes being committed against an infinite Majesty, and having offended the infinite God, and provoked his infinite wrath, do by the rule of reason and justice deserve an infinite punishment.

Secondly, as the elect Saints, shall in the last Resurrection be all filled up to the full with holinesse, and with the image of Christ, and shall every one have as much as his vessell can conteine, so that hee can desire no more. Even so wicked reprobates after the last judgement shall be transformed into the image of the Devill, and filled up with malice and rage against God to the brimme, insomuch that they shall blaspheme and curse God, for tying them in everlasting chaines, that they can doe no more mischiefe, and gnash their teeth with anger against themselves, because they have no more provoked the Lord by transcendent wickednesse, so far shall they be from relenting and from remorse and repentance for their sins. And therefore the more and the

the longer they ſuffer the torments of hell, the more they deſerve to ſuffer them for ever with increaſe, if it were poſſible. That they are paſt all hope and poſſibility of repentance, may eaſily bee proved by that which the Scriptures teſtifie of Apoſtatas and ſuch as ſinne againſt the holy Ghoſt, to wit, *that it is impoſſible to renew them by repentance*, Heb. 6.6. *and it is a vaine thing to pray for them*, 1 Iohn 5.16. for their hearts are hardned to commit all iniquity with greedineſſe: And therefore much more the damned in hell being turned into the image of the Devill, are paſt hope of repentance, and muſt needs be hardened in eternall malice and impenitency to the utmoſt.

Is there no difference of glory among the Saints in Heaven, and of torment among the damned in hell? Queſt:

The Apoſtle ſaith, that as one Star differeth from another in glory; ſo it is in the reſurrection of the Saints to glory, 1 *Cor.* 15.41. But though ſome of the Saints are capable of more glo- *Anſw.*

ry then others, becauſe they have beene more excellent members of Chriſt in the ſtate of Grace, and inſtruments of great good to the Church, as appeares, *Dan.* 12.3. and *Mat.* 19.28. And ſome reprobates are more capacious veſſels of wrath, as they have more outragiouſly and deſpightfully provoked God in the time of their life; and both theſe ſhall bee filled up to the utmoſt fulnes of their meaſure, the one ſort with glory, the other with ſhame and wrath, and ſo they ſhall have the one more glory, the other more miſery: Yet hee that hath the leaſt glory, ſhal have as much as he can conceive or deſire, and hee who hath the leaſt torment and miſery ſhall have as much as his veſſell can conteine, and as hee is capable of, and can beare. This may be made plain by a familiar ſimilitude. If divers bottles of earthen veſſels of divers meaſures and different capacity beeplunged into the deep ſea with open mouths; every veſſell will be filled to the brim, that it cannot conteine one drop more, the leaſt as well as the greateſt; and though

though the greateſt conteines more; yet the leaſt is as full, as it is, even to the utmoſt. So it is both in the Saints glorified in Heaven, and the wicked tormented in Hell. Though ſome are like veſſels more capacious, and being filled with glory, or with miſery, have more than others: Yet the leaſt Saint is as full as hee can bee of glory, and can deſire no more; and the leaſt among the damned is filled up with torment and with the wrath of God to the utmoſt, and hath as much as his veſſell can hold. The one wants nothing, but hath a fulneſſe of glory, to make him, as bleſſed, as hee can deſire, for ever. And the other hath ſo much torment, as makes him to the utmoſt extremity miſerable: And as there is no poſſibility of the falling away of the Saints from their glory in the leaſt degree. So it is impoſſible to eaſe the damned of the leaſt graine of his heavy and intollerable miſery; but Gods wrath

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ſhall cleave to them for ever, and abide on them to the utmoſt, world without end.

Queſt. *Seeing now I have lead you on by Queſtions to the utmoſt ends both of the godly Elect, and wicked Reprobates: Now tell mee what remaines?*

Anſw. No more but this: That, as God hath ſet before us Life and Death; For the godly, Life eternall in the fruition of himſelfe in Glory; but for the wicked and ungodly eternall Death, miſery and torment in Hell: So wee by following hard after God by Faith in Ieſus Chriſt, and making his glory, the marke which wee ſhoote at in the whole courſe of our Lives, and the maine end of all our labours, may bee free from all danger and feare of eternall Death in Hell, and may obteine the inheritance of Heavenly glory, and with Chriſt our Head, and all his Elect Saints, may ſee God and enjoy all his goodneſſe, as our portion for ever, World without

out end. To this bleſſed God who hath vouchſafed thus farre to reveale himſelfe unto us, and to ſhew us the right way, by which wee may come to him, bee all glory, honour and praiſe giuen, and aſcribed by us and his whole Church, now and for ever.

Amen.

Trinuni Deo gloria.

FINIS.